SCIENCE OF ANTHROPOLOGY

BY

JUUL DIESERUD, A. M.

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THE SCOPE AND CONTENT

OF THE

SCIENCE OF ANTHROPOLOGY

HISTORICAL REVIEW, LIBRARY CLASSIFICATION AND SELECT, ANNOTATED BIBLIOGRAPHY; WITH A LIST OF THE CHIEF PUBLICATIONS OF LEADING ANTHROPOLOGICAL SOCIETIES AND MUSEUMS

BY

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PREFACE.

The present work is an outgrowth of an earlier effort to alleviate the worries and perplexities haunting the classifier of books as well as the amateur scientist, taking up this most unsettled and vaguely limited field of study. As far back as 1894, while assistant in the Field Columbian Museum Library it fell to my lot to take part in the classification of its very handsome collection of anthropological literature, and since that time the subject has never been entirely out of my mind. Three years later, when appointed Librarian, I undertook a thorough revision of the classification, and in 1898 read a paper on the subject in the Chicago Library Club, a brief extract being printed in the Library Journal of the same year as well as in Public Libraries. Two years later joining the staff of the National Library, as a catalogue reviser, it became my duty to assign subject headings to its collection of anthropological literature in connection with the new catalogue, and also to keep track of current books in that line, with a view to recommend new purchases. I soon found out that my classification had been prepared too hastily and more especially that its claims for the new science were too sweeping, viewed not only from the standpoint of the classifier of a universal library but even from that of the cautious, broad-minded specialist. I had evidently followed authorities that of late have been justly criticized for their aggressive zeal in encroaching upon the legitimate field of neighboring sciences.

The idea then entered my mind to prepare a select bibliography of the scope and content of the science, with a view to thoroughly revising my classification and preparing an explanation and a defence of the conclusions, which I should ultimately reach. The work was immediately begun and the result is now laid before the reader with an apology for its necessary imperfections. The great bulk of my material has been found in the Library of Congress, a smaller part in the Library of the Surgeon General's Office and a few titles in the Bureau of Ethnology. The bibliography does not aim at any completeness, and no special effort has been made to record all the issues of each single work. It is to be regarded as "pièces justificatives" for the classification and for the historical introduction. This explains the rather unusual way of giving more or less extensive extracts from most of the books and papers listed and of quoting them, as a rule, in the vernacular. It has been thought that most of the readers for whom the book is intended would prefer it this way, especially since the greater part of the quotations are summarized in the first part of the work.

Anthropology may after all now be said to be well out of its teens, and while certain parts of its vast boundary are still only dimly defined, I trust that the views here adopted are those that have the best chance of prevailing at least during the next few decades. At any rate the librarian and, I hope, also the scientist, generally too busy with original investigation in some corner of his field to spend much thought on questions of terminology and classification, will be sure to judge with leniency a faithful attempt to record the present state of the science.

Library of Congress, Washington, D. C., Dec. 1, 1906.

INTRODUCTION.

As indicated in the title, my aim is not to give a history of the science of anthropology, a task that has been fairly satisfactorily accomplished already by P. Topinard and others. Before entering on the discussion of the scope and content of the science, it seems proper, however, to bring out a few salient landmarks in its evolution.

The first work of modern times, in which the term anthropology was used, is said to have been the "Anthropologium de hominis dignitate" of 1501, by a German, Magnus Hundt (1449-1519). It dealt in a general way with human anatomy and physiology. More important for the development of the science was, however, the great anatomist A. Vesalius (1514-1564), whose famous work De humani corporis fabrica libri septem, dates from 1542. Some 150 years later Edw. Tyson (1650-1708) practically initiated comparative morphology by his remarkable treatise entitled Orang-Outang, sive Homo sylvestris; or the anatomy of a pygmie compared with that of a monkey, an ape, and a man, 1699.

Our next important name is Charles Linné (1707-1778), whose Systema naturae, 1735, took the bold step of including man with other animals in his great classification. His subdivision of mankind into four main varieties still counts anthropologists of note among its adherents. Honorable mention is due to Buffon (1707-1788) for his Histoire naturelle de l'homme, 1749, and in 1775 Blumenbach (1752-1840) wrote his well-

known essay De generis humani varietate nativa, in which he added a fifth variety, the Malay, to the four established by Linné. He is also the author of other anthropological works, in which he laid the foundation of comparative craniology, already inaugurated by Peter Camper (1722-1789), famous for the invention of the facial angle and for the introduction of measurement in physical anthropology. The work was continued by S. G. Morton (1799-1851) whose Crania Americana appeared in 1839, by Anders Retzius (1796-1860) who introduced cranial indices, and still later by Paul Broca (1824-1880), R. Virchow (1821-1902), J. B. Davis (1801-1881), J. Thurnam (1810-1873), J. Kollmann, P. Topinard, G. Sergi, A. H. Keane, J. Ranke, J. Deniker, C. H. Stratz, and many others.

A great landmark in another field of our science, that of prehistoric archaeology, was set in 1847 by Boucher de Perthes (1788-1868) with the first volume of his Antiquités celtiques et antédiluviennes. The next year J. J. A. Worsaae (1821-1885) and other Danish scientists started the exploration of the remarkable kitchen-middens, and in 1863 Charles Lyell (1797-1875) brought out his well-known work on the antiquity of man. They were followed by Sir John Evans and other archaeologists too numerous to mention.

The most important name in modern evolutionary anthropology is, however, Charles Darwin (1809-1882), whose Origin of Species, of 1859, wrought a greater revolution in this than in almost any other field of research. The conclusions of his general theory were, as we all know, quickly drawn by H. Huxley (1825-1895) in his Man's Place in Nature, 1863, and a few years later, 1871, by Darwin himself in his Descent of Man, Ernst Haeckel's Anthropogenie following in 1874.

In the field of Ethnography and Ethnology the following names stand out prominently: J. C. Prichard

(1786-1848), the famous monogenist, author of De generis humani varietate, 1808, later extended under the title: Researches into the physical history of man, and also of The natural history of man, first ed. 1843; W. F. Edwards (1777-1842), the founder of the Ethnological society of Paris, 1839; F. T. Waitz (1821-1864) whose Anthropologie der Naturvölker appeared 1859-72; F. Müller (1834-1898) author of Allgemeine Ethnographie, 1873; Oscar Peschel (1826-1875) author of Völkerkunde, 1874; A. Bastian (1826-1905); F. Ratzel (1844-1904); D. G. Brinton (1837-1899); J. W. Powell (1834-1902); W. H. Holmes, W J McGee, F. Boas, and a great many others.

The special field of ethnology, conceived as dealing with the comparative and genetic study of the social side of man and of his culture may be said to have been first cultivated by E. B. Tylor (Researches into the early history of mankind, 1865, and Primitive culture, 1871), by S. G. Morton, A. Bastian, and Sir John Lubbock. Among the many other successful workers in this line, I can only mention O. T. Mason, R. Munro, C. Letourneau, A. Hovelacque, Th. Achelis, H. Schurtz (1863-1903), L. Frobenius, C. N. Starcke and E. A. Westermarck.

In a much debated subbranch of our science, that of Criminal anthropology, the names of its founder C. Lombroso and his Italian pupil R. Garofalo still stand out conspicuously. The French school headed by Professor Alexander Lacassagne, the founder of Archives de l'anthropologie, G. Tarde and A. Corre is generally more inclined to look for a sociological explanation of the phenomena, in opposition to the views of Lombroso.

The rapid growth of our science in the last century is, however, best illustrated by the numerous ethnographical and anthropological societies and museums which then sprang into existence. The more important of these I have judged it convenient to give in two separate

lists, together with their serial publications, referring for fuller information to the soon forthcoming Handbook of learned societies, to be issued by the Librarian of Congress on behalf of the Carnegie institution. Special mention is due to the International congress of anthropology and prehistoric archaeology and to the history of our science in the British association and in the American association for the advancement of science.

The International Congress was founded at a meeting of scientists at Spezzia, 1865. It met for the first time in Neuchatel in 1866. The second meeting was held in Paris, 1867; the third at Norwich, 1868; the fourth in Copenhagen, 1869; the fifth in Bologna, 1871; the sixth in Brussels, 1872; the seventh in Stockholm, 1874; the eighth in Buda Pesth, 1876; the ninth in Lisbon, 1880; the tenth in Paris, 1889; the eleventh in Moscow, 1892; the twelfth in Paris, 1900. It issues Proceedings or Comtes rendus.

Sir W. H. Flower, at the Oxford meeting, 1894, of the British association gives the following summary of the vicissitudes of Anthropology in that body: "It is only ten years since the section in which we are now taking part acquired a definite and assured position in the organization of the Association. The subject, of course, existed long before that time, and was also recognized by the Association, though with singular vicissitudes of fortune and position. It first appeared officially in 1846, when the 'Ethnological subsection of Section D' (then called 'Zoology and botany') was constituted. This lasted till 1851, when Geography parted company from Geology, with which it had been previously associated in Section C, and became Section E, under the title of 'Geography and Ethnology.' In 1866 Section D changed its name to 'Biology' with Physiology and Anthropology (the first occurrence of this word in our official proceedings) as separate 'departments'; but

the latter does not seem to have regained its definite footing as a branch of Biological science until three years later (1869), when section E, dropping Ethnology from its title, henceforward became Geography alone. The department for the first two years (1869 and 1870) was conducted under the title of Ethnology, but in 1871 it resumed the name of anthropology, given it in 1866, and it flourished to such an extent, attracting so many papers and such large audiences, that it was finally constituted into a distinct section, to which the letter H was assigned."

In the American association a section (E) of Ethnology and geography first appeared in 1851. Ethnology failed to be represented in the Proceedings for 1854 and 1855. In 1856 a few papers are recorded under the heading Ethnology and Philology, and in 1857 under Ethnology alone. The subject is again absent from the Proceedings of 1858 but reappears in 1859. The Association did not meet during the civil war, but in 1868 three papers on Ethnology and Archaeology were included under Natural history. From 1869 to 1872 Ethnology was again represented separately, and in 1873 the name was finally changed to Anthropology, being Part 5 of Section B (Natural history). In 1876 it was made a permanent subsection (D) and in 1882 ultimately established as Section H.

PART I.

THE SCOPE AND CONTENT OF ANTHROPOLOGY.

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THE SCOPE AND CONTENT OF ANTHROPOLOGY.

After this rapid glance at the remarkable growth of interest in the study of man, during the last few decades, our real task begins, viz., to answer the question, what Anthropology is. The undertaking would seem to be an easy one at this date, but such is evidently not the prevailing opinion among those who have given serious thought to the subject. Only last year Prof. E. L. Hewitt, in a paper in the American anthropologist, expressed the belief that "it would be difficult to find ten anthropologists, who would agree on what anthropology is on close definition." And a perusal of our bibliography will, I think, convince anybody, that the statement was to the point.

Leaving earlier anthropologists out of the question, we may probably safely start with the general definition of P. Topinard in his "L'Anthropologie" (1876): "Anthropology is the branch of natural history, which treats of man and the races of man." To this broad statement few, if any, of his scientific brethren will at this date take exception. Not so when it comes to the interpretation of this fundamental definition.

In his Eléments d'anthropologie générale (1885) Topinard treats the question at great length, reaching the following conclusion: "It is absolutely necessary to adhere to the fundamental division of anthropology into two branches, one dealing with the human species and its

varieties or races from a purely animal, essentially anatomical and physiological, point of view and the other dealing with peoples." These two main divisions he terms *anthropology proper* and *ethnography*. The latter includes sociology, while *archaeology* and *comparative mythology* are treated as accessory anthropological sciences.

S. Zaborowski (1885) substantially agrees with Topinard, except that he still retains the term *ethnology* for the study of human varieties, historic as well as prehistoric, and expressly connects *archaeology*, not including paleo-anthropology (or paleo-ethnology, as he terms it) with ethnography.

Hovelacque and Hervé (1887), on the other hand, establish four great branches: *Zoological anthropology*; *ethnical anthropology*, dealing with comparative racial anatomy and physiology; *prehistoric anthropology* and finally *ethnography*, comprising the description, and, if possible, the classification of existent races.

O. T. Mason (1891) has two main divisions: *structural anthropology*, dealing with the question, what man is, and *functional anthropology*, the study of what man does, his activity, the latter branch corresponding with Topinard's general ethnography.

D. G. Brinton (1892) has the following four branches: (1) Somatology, or physical and experimental anthropology, (2) Ethnology, or historic and analytic anthropology, (3) Ethnography, or geographic and descriptive anthropology, (4) Archaeology.

J. W. Powell (1892 and 1900) would divide the science of man into *somatology*, *psychology* and *ethnology*, or the science of humanities, the latter including archaeology, while ethnography "should be used to designate any description of ethnological material."

A. H. Keane (1896) establishes two main branches. The first is *special anthropology*, which is above all con-

cerned with human anatomy. It includes the physical anthropology of races, but "hands over the detailed study of the hominidae in all their relations to the sister science *ethnology*" a branch of general anthropology.

J W McGee in 1897 has the following two subdivisions: (1) Physical anthropology, including somatology, ethnology, the latter understood as the science of races, and psychology, the study of the human brain, and (2) the science of *humanity,* covering the subject matter of the Ethnology of Brinton. In 1905 he uses the term demonomy for the latter subdivision, stating, however, that it is sometimes styled the "new ethnology." In this modern anthropology, the peoples are not, he claims, divided into races, save perhaps in secondary and doubtful fashion, but grouped in culture-grades.

The interesting scheme of E. Schmidt (1897) provides for two main divisions: *natural-historical anthropology* and *historical anthropology* or prehistory. The former is divided into physical anthropology, including zoological and racial anthropology, and into ethnical anthropology, or the science of the psycho-social characteristics of the various human groups. In this classification Racial anthropology includes not only the comparative and deductive side of the question, here termed *phylology,* but also the descriptive part, called *phylography.*

G. Canestrini (1898) establishes *anthropology proper,* the natural history of man and his varieties or races, as a coordinate science with *ethnography,* which latter is an historical social discipline, largely covering the subject matter of Brinton's ethnology.

The International catalogue of scientific literature divides Physical anthropology into a *general* and a *special* branch. The former includes general anatomical, general physiological, social physical and comparative (zoological) anthropology; the latter prehistoric and ethnological anthropology, the last mentioned division under-

stood as the description of peoples by countries, including a separate subdivision for "systems of classification of races."

K. Bahnson (1900) regards anthropology on the one hand and ethnography and ethnology on the other as two separate sciences, the former dealing with man from the point of view of *natural* history, the latter from that of *culture* history.

J. Deniker (1900) also seems to regard anthropology and ethnography or ethnology as two independent sciences. The latter deal with ethnical characteristics, with human societies under all their aspects.

This is also the standpoint of B. Hagen (1900). According to him anthropology has chiefly to do with the comparative study of races, and exclusively from a physical point of view, while ethnology takes hold of the psychical side of man, including within its scope "Völkerkunde," ethnic psychology, sociology and even psychophysics.

P. Topinard in 1899 and 1900 substantially adheres to his old view. *Anthropology proper* studies man as an animal, as a species consisting of several varieties, from a morphological, biological and pathological point of view, while *ethnical anthropology* is concerned with peoples and tribes, their historic and prehistoric culture, their environment, food, industry, customs, language and religion, arts and literature, institutions, ideas and morals. The second branch is divided into *ethnology* and *sociology*. Psychology is partly placed with biology, partly with ethnology, the latter also including prehistoric archaeology.

According to M. Winternitz (1900) the three main branches of anthropology are (1) Somatology, including the science of races; (2) Archaeology, for practical reasons a separate division, although in theory hardly distinguishable from the next branch; (3) Ethnology or

Völkerkunde, the science of the cultural development and cultural products of the various peoples of the earth. This is practically the view advocated in Brockhaus's cyclopedia.

Prof. Rudolf Martin (1894 and 1901) has two main subdivisions: (1) Physical anthropology, also called morphology or somatology of the human races. It includes anatomy, physiology, pathology, antiquity of man, and comparative zoological anthropology. (2) Psychical anthropology, also called ethnology or "Völkerkunde," including archaeology. Ethnography on the other hand is purely descriptive, dealing with both physical and psychical man. If restricted to the latter, the term somatography might, he says, be adopted for the descriptive study of peoples and tribes from a physical point of view.

Meyer's cyclopedia (1902) adopts the two main branches of E. Schmidt with the same subdivisions, except that zoological anthropology seems to be partly classed with prehistory.

J. Lange (1902) divides anthropology proper into three branches, viz., physical, psychical and historical anthropology. A subdivision of the former is *racial* anthropology, while the second branch comprises both individual, racial and ethnical psychology, (or better *social* psychology, according to the author). Historical anthropology deals with the origin and descent of man. Closely related to the latter is *social* anthropology (the social physical a. of the International catalogue).

A. C. Haddon and P. Geddes (1903) establish *psychology* as a separate branch, the two others being *anthropography* or physical anthropology and *ethnology*, the latter including ethnography, archeaology, technology, etc. A subdivision of the former is *taxonomic* or systematic anthropology, the zoological study and classification of races.

Prof. W. H. Holmes (1903) referring more espe-

cially to museum work, establishes two divisions, one for physical anthropology and another, which he terms *culture* anthropology.

L. Manouvrier in 1890, dealing with the subject in a broad, philosophical manner, subdivides anthropology in two different ways, representing different points of view. The first gives rise to Anatomical, physiological, psychological, pathological and sociological anthropology, the second to General anthropology, Zoological a., Ethnography and Ethnology—the descriptive and comparative study of races and peoples—Prehistoric a., Criminal a., etc., the idea being that each branch of the latter series may be dealt with from the various aspects of the former, or vice versa. The author, at this stage of his development, while excluding the larger part of what Brinton and others have termed Ethnology (manners and customs, technology, etc.) makes radical demands for his science in other directions. Thus the description of the human body, such as we find it in the anatomical treatises written for medical students, is stated to be Anthropology pure and simple. In 1904 he has, however, evidently modified his views in this respect, stating that pure Anatomical anthropology soon will be easily separable from medical human anatomy. The principle of comparison is now made the great guide. "Anthropology deals only with anatomical, physiological, psychological and sociological differences," pathology being dropped from the scheme.

C. H. Stratz (1904) has two main divisions: anthropology proper or *somatic* anthropology and what he terms ethnography.

We thus find that the fundamental division of anthropology into two branches, one dealing with physical man and the other with ethnical or social man, is strongly advocated by well-known scientists like Zaborowski, Topinard, Mason, Keane, McGee, Canestrini, Bahnson,

Deniker, Martin, Holmes and Stratz, while others like Winternitz and E. Schmidt from mere practical considerations regard archaeology or prehistory as a separate branch. It will also be seen later that those who, like Powell, Haddon and Manouvrier, provide a separate division for anthropological psychology, generally make this branch of the science include too much, encroaching upon the field of psychology proper.

It would therefore surely seem that for purposes of classification we are at the present state of anthropology perfectly justified in adopting two main subdivisions of our science, viz., Physical anthropology or Somatology and Ethnical anthropology also called Psychical and Culture anthropology. It must however be admitted that none of the three terms proposed for the second branch of our subject is entirely satisfactory. What we need is a word that clearly expresses its scope as a psycho-socio-cultural science. Ethnology alone is too narrow, being by common consent restricted to historic man, and the same objection holds good for the adjectives cultural, social and psychical. None of them will cover the whole subject without undue straining of their original sense. The best available term at present is to my mind *ethnical* anthropology, already freely used in many lands.

Aside from the terminological difficulties the binary subdivision clearly furnishes the only logical and practical solution of the question. It lays stress on the fact that the study of physical man requires an entirely different equipment from that of psycho-social man. The former cannot be successfully pursued except by persons possessing a fair stock of biological knowledge, while the latter must be a failure in the hands of people, who go to the task without a thorough training in psychology, history, sociology and technology. This is especially apparent in museum work, where the ethnological mate-

rial is a closed book to the most penetrating intellect fresh from a biological laboratory, while the remains of physical man are equally difficult to handle for the archaeologist and ethnologist, if he is not at the same time familiar with anthropometrical, anatomical and physiological instruments and methods.

PHYSICAL ANTHROPOLOGY.

Turning to the subdivisions of Physical anthropology, almost everybody seems to agree that human anatomy, physiology and pathology are entirely indispensable branches of the science. Neither can there be any valid objection against including the comparative, zoological study of man and the lower animals and of prehistoric man. Less self-evident is the inclusion of Social physical anthropology, adopted by the International catalogue of scientific literature, of Systematic or Taxonomic anthropology and of psychology. And there is still the question open in which sense and to what extent the sub-sciences mentioned make part of the system of anthropology.

In dealing with this much debated question, I shall take for my guide the excellent paper of L. Manouvrier, read before the Congress of science of the St. Louis exposition.

"Anthropology," he says, "deals only with anatomical, physiological, psychological and sociological *differences.* You take the whole species, or the races, or the two sexes, or any class, or single individuals, in all cases the special study of man will consist in a comparison between the various phenomena exhibited, i. e., from the fourfold point of view of anatomy, physiology, psychology and sociology....Pure anatomical anthropology will soon be entirely distinct from human anatomy, as studied from the point of view of its application to medicine and surgery. What is termed human somatology is

nothing else than the study of the anatomical and physiological characteristics of the human species as compared with related species, or of the various human beings compared with each other....Only when anatomy and physiology deal with the human body and its functions from the point of view of the general sciences of phenomena, rather than from that of the special science of man are they to be classed elsewhere."

This statement would seem to deal a telling blow to the radical proceedings of those who without hesitation include human anatomy and physiology as a whole in the science of anthropology. Judging from the quotations given in our bibliography, they are not, however, very numerous. Mason is one of them and probably Ranke, McGee and Powell, while A. Ecker, Starcke, Flower, G. Hervé, Martin, B. Hagen, Tylor, Keane, Dorsey, Brabrook, Haddon, Topinard, the International catalogue and possibly Holmes and Brinton, seem to include the two sciences in question only with the limitations laid down by L. Manouvrier.

Most of them have only touched upon the subject, but P. Topinard has treated the question at some length in his Eléments d'anthropologie and deserves to be quoted.

"Anthropology," he says, "centralizes around its subject a certain number of sciences, of which some are its special property, no other branch of human knowledge having an equal right to them, while others correspond to certain sides of the subject, and complete it, others again possess only an accessory character or serve as sources for the science. The first mentioned are anatomy, physiology, and—in theory—pathology, which, beginning with individual man, this necessary starting point, rise to the species and its subdivisions, comparing man with the animals and the various human aggregates with each other. Anthropology consults these three sciences, and

sometimes contributes to their progress, but must not proceed too far into their special field. It searches for the secret of man and his relations with the rest of nature but not for the secret of organized matter. Embryology, being a branch of anatomy, also enters directly into the natural history of man....Both anthropology and medicine are based on anatomy, physiology and pathology. Histological, topographical and pathological anatomy belong exclusively to medicine, comparative anatomy and teratology to the former science. As regards physiology, the branch dealing with the mechanism of the functions of the organs belongs to general Zoology, but in practice it has largely been appropriated by medicine. The physiology of the brain should, however, be ceded to anthropology, exception being made for experimental physiology, as cultivated in medical laboratories....Anthropology could not exist without comparative anatomy, comparative physiology and even comparative pathology."

Leaving alone the question, if anatomy and physiology proper should not at this date rather be classed with biology than with medicine, as vigorously maintained by L. Manouvrier, it certainly seems a reasonable proposition that anthropology proper should not be encumbered by these studies, except in so far as they help to elucidate the vital question of man's relation to the rest of organized nature and the equally important question of the relation between the two sexes, and the various human races and classes. The same restrictions evidently hold good for embryology, and as we shall soon see for psychology.

The position of the latter science in the system of anthropology being of a much more debatable character than any of the preceding, we shall be justified in treating the question at some length.

PSYCHOLOGY.

As stated by Gerland, the term anthropology was during the 18th century sometimes used to designate a comprehensive psychology, dealing with the entire mental side of the human individual, as well as with the relation between soul and body. Later, as its scope widened, the center of gravity gradually shifted over to physical man, but the anthropologists nevertheless always maintained their right to deal more or less also with intellectual and moral man. And there are still those, who consider the science of the human soul in its entirety part and parcel of anthropology.

A glance at our bibliography will prove this. J. Tissot (1843), J. Hunt (1865), K. Schmidt (1865), M. Perty (1873), the Spanish dictionary (1887), L. Lapicque (1895), W J McGee (1897), the Anthropological Society of Washington (since 1899), D. Folkmar (1899), A. C. Haddon and P. Geddes (1903), all seem to agree in classing human psychology as a whole with anthropology.

Others have felt that psychology is an independent science of long standing in literature as well as at the various universities, and they hesitate to appropriate it in its entirety.

We consequently find that some of them would include only experimental psychology, others laying claim to physiological psychology, again others to comparative psychology or even merely ethnical psychology, while a few conservative minds exclude psychology proper in every form, contenting themselves with a general outline of the mental evolution of man as founded on archaeology, ethnology and history (cf. Gerland, E. B. Tylor, Brabrook, Keane, etc.).

Thus Alexander Bain (1886) would welcome as a branch of anthropology all the experimental researches

into the intellectual and emotional regions of the mind. O. T. Mason in 1891 seems to include only psycho-physics, while in 1882 he made more radical claims, appropriating "psychology dealing with mind in the lower animals and in man, its relation to the brain, and its various manifestations in different races." D. G. Brinton (1892) regards experimental and practical psychology as a branch of somatology, and J. W. Powell seems to agree with him. Their view is adopted by the Standard dictionary. J. Ranke and B. Hagen expressly include psycho-physics, the last mentioned scientist classing it under ethnology.

F. T. Waitz (1859) regarded the study of the relation between mind and body, or physiological psychology, as an important branch of anthropology, and J. R. Buchanan (1888) goes so far as to say: "The new anthropology is chiefly concerned with physiological psychology."

Comparative psychology is included by O. T. Mason (1882), as already mentioned, by W. H. Flower (1884), Meyer's cyclopedia, where it is made a branch of somatology, and most explicitly by L. Manouvrier (1904). P. Broca (1871) and Bertillon's dictionary (1883) expressly mention comparative psychology of races.

P. Topinard in his Eléments d'anthropologie (1885) seems inclined to include psychology, conceived as cerebral physiology, in anthropology proper. "The new psychology," he says, "resting on the comparison of man and beast and man *inter se* without separating the study of the organ from the study of its function and of its various manifestations in humanity, belongs in its entirety to anthropology, I do not say to the anthropological sciences, but to the natural history of man directly." He admits, however, that this new science at present is little more than a desideratum. Later, in 1900, he would

class psychology partly with human biology and partly with ethnology.

Ethnical psychology is included by J. Ranke (1894), by Th. Wilson (1899), P. Topinard (1900), J. Lange (1902), and Haddon and Geddes (1903). C. S. Wake's statement (1870) that "it is with the products of thought and not with the laws of its operation, that the science of man is especially concerned," probably refers not so much to ethnical psychology as to ethnology itself, regarded as the science of human culture. This would agree with the view of M. Winternitz (1900) who only regards ethnical psychology as an indispensable aid to ethnology, relegating it to psychology proper, which according to him is an independent science.

Others follow Winternitz in excluding psychology proper in every form, merely treating it as an auxiliary science. We need only mention G. Gerland (1875), the Nuova enciclopedia (1876), E. B. Tylor (1894), G. A. Dorsey, C. N. Starcke and E. Schmidt (1897), F. Galton (1898), the International catalogue of scientific literature, R. Martin (1901) and Brockhaus's encyclopedia. J. McKeen Cattell (1898) reverses the case, regarding the anthropological sciences as auxiliary to psychology.

These statements must indeed seem bewildering to the person who attempts to get up a rational and modern classification of this important branch of human knowledge. That much is clear, however: he cannot entirely disregard the claims of anthropology on the right to deal with mental as well as physical man, and he cannot, on the other hand, separate the vast mass of philosophical psychology from the subjects with which it has been linked for centuries.

The radical claims of McGee, Geddes and others are certainly yet far from gaining the support of a majority of their scientific brethren.

It would seem self-evident to the average unbiased,

disinterested mind, that modern experimental psychology is inseparably connected with, if not a branch of physiology, and should be regarded as a division of biology, the science of life phenomena, the two sister branches being anatomy and physiology. Again biology is the great sister science of physics and chemistry, the three together forming the eminent trinity, dealing with the properties and constitution of organized as well as unorganized matter.

Now anatomy and physiology are by almost unanimous consent regarded as independent sciences, and we found that very few anthropologists laid claim to their human branch as properly and exclusively belonging to their own special field of research. We felt bound to admit that human anatomy and human physiology should be classed either with medicine or better with botanical and zoological anatomy and physiology, being best handled by men who combine a thorough knowledge of both the great biological kingdoms. At the same time we found that the majority of competent anthropologists, headed by the Royal Society of London, agree that somatology or physical anthropology is almost exclusively built on human anatomy and physiology, those two sciences being its main aids in dealing with the relation of man to the rest of the universe as well as with the human varieties or races. And we agreed with Topinard and Manouvrier in establishing comparative anatomy and physiology of man and beast and of the human varieties and classes as well defined branches of our science.

But it is not clear to any unprejudiced mind that psychology stands in exactly the same relation, as in fact maintained by L. Manouvrier and others. Everybody must agree that the old introspective, philosophical psychology is entirely out of place in a natural science like anthropology. Its speculations about the essence of the

soul and its relations to the human body, about its indestructibility or destructibility and the laws of the operations of its many faculties (feeling, intelligence, will, etc.) have very little to do with exact science. The day will probably come when that enormous mass of literature will be regarded as little more than representative of the "astrological" phase of the new or experimental psychology, whose proper place would clearly seem to be with the rest of biology. It is true that the psychologist chiefly has to deal with man, but his field necessarily extends to the whole animal kingdom, and what counts most, his aim is not the elucidation of the question what sort of a being man is. His aim is the elucidation of the problem of the essence and laws of those life phenomena, whose manifestations are feeling, thought and will, and whose products are instinctive action in beast and man, deliberate action, material and mental culture in man alone.

No sooner, however, does the psychologist employ his science as an aid to the solution of the vital question of man's relation to the rest of living beings or of the equally important question of the interrelation between the human varieties than he is enlisted as an active anthropologist, and it becomes the duty of the librarian to class such literature with the rest of anthropology. The dividing line is the aim and scope of each particular book or treatise. At present little more than a desideratum this new field of investigation will no doubt soon offer considerable help as a factor in systematic anthropology.

But it seems clear to me that it is not the experimental method which determines the case. It was the experimental method that made philosophical psychology a biological science. But physiological psychology, psychophysics and psychical pathology are not *eo ipso* branches of anthropology, as so many hazy thinkers curiously

enough have presumed. It is only when those sciences are taken hold of by the anthropologist for the purpose of throwing light on the vital questions mentioned above, that a piece of real anthropological literature is the result.

With regard to ethnical psychology, chiefly cultivated by the Germans under the name "Völkerpsychologie," it might seem as if Professors Wilson, Topinard, Haddon and Geddes, etc., were justified in classing it under anthropology. And no doubt monographs, dealing with the mental peculiarities of, say the Chinese people, as compared with those of other nationalities, are strictly anthropological and should be found in the neighborhood of literature, dealing with Chinese mental and material culture. By common consent such a monograph would draw its material from the language, literature, religious creeds and folk-lore of the people in question, and one of its aims would be to throw light on the relation between language and race, thus furnishing materials for systematic anthropology.

On the other hand we must admit with Wundt, R. Martin and Winternitz, that the psychologist proper has an equal interest in this subject, and more especially in *general* ethnical psychology, which undoubtedly with him must take rank as the third branch of his science, the two others being experimental and introspective or philosophical psychology. The dividing line is again drawn by the aim held in view by each author. If the idea is to throw new light on the laws and processes of mental activity, then the treatise in question is psychological and should be classed as such. If on the other hand it is a contribution to the study of a certain people or nationality it should be regarded as the effort of an ethnologist and classified accordingly. The psychologist as such has a right to follow up his subject in every direction, from the lowest animal to the aggregates of

the highest organized beings, called human societies, but so has the anthropologist. His subject is the natural history of man and nobody can prevent him from following it up in its every nook and corner.

In more precise terms we may say that it is the business of the psychologist to deduce and establish the laws of mind as expressed in aggregates of human beings, living in some sort of social contact. He will take up for investigation the phenomena of suggestion and the growth of ideas, originally started in a single brain, but reverberating and spreading out to others, until in some very different and much more elaborate shape, they finally become the cause of concerted action in tribes and peoples. His subject is always mind and the laws of mental phenomena. The ethnologist, on the other hand, starting with the laws and principles established by the ethnical psychologist, applies them to the monographic study of the various tribes, peoples or nationalities, and further to the comparative research into the interrelation of those groups, in order to carry stones to the structure of systematic anthropology.

Anatomy then and physiology and psychology are independent sciences of long standing and with well defined areas of research. But *comparative* anatomy, physiology and psychology of man and beast with a view to establishing their relationship is part of Zoological anthropology, while *comparative* anatomy, physiology and psychology of races, the two sexes, various classes of people, etc., form another division of somatology, more especially leading up to systematic anthropology, and *comparative ethnical* psychology is a branch of ethnical anthropology. In practice the classifier of books will no doubt frequently be puzzled on account of vague and illogical treatment of the subject on the part of many authors in the two fields. But we have reason

to believe that the near future will witness decided improvements in this respect.

There is no telling but that the three branches of comparative psychology, here classed with anthropology, may some day be united as a third branch of the science, coordinate with somatology and ethnology, a course once advocated by P. Topinard and recently outlined by C. H. Stratz. At present the binal division of anthropology seems, however, to offer decided advantages, and should not be too hastily discarded. Awaiting future development ethnical anthropology would be the proper place not merely for ethnical psychology but also for general treatises on the mental evolution of mankind, in line with the chapter in Keane's Ethnology, such outlines being exclusively founded on archaeology and ethnology.

Of the Social anthropology of J. Lange and the Social physical anthropology of the International catalogue little need be said. It includes the various classes of population, in so far as special occupations are apt to influence them bodily and mentally in various ways; further the mentally diseased and the criminals. As regards criminal anthropology the tendency seems of late to go in the direction of a social explanation of the phenomena in question, while the famous school of Lombroso exclusively sought it in the bodily peculiarities of the individual. But the best place for this branch of our subject is at present no doubt with physical and not with ethnical anthropology.

Of our last division under physical anthropology, the Systematic or Taxonomic anthropology of Haddon, the "Systems of classification of races" of the International catalogue, the Racial anthropology of J. Lange, the Phylology of E. Schmidt, we shall deal under Ethnology. The terms are self-explaining, but curiously enough hardly any single book or treatise has yet been devoted to the subject. The nearest approach are the

"Man, past and present," and the "Ethnology" of A. H. Keane. The latter title is really a misnomer, as pointed out by several critics, the ethnical features as now commonly understood, playing only a small part in the treatment of the subject. We shall, however, soon return to this question, in dealing with the much debated terms Ethnology and Ethnography.

ETHNOLOGY AND ETHNOGRAPHY.

In a general way almost everybody seems to agree that Ethnology and Ethnography should be regarded as branches of the science of Anthropology, but with regard to the scope and content of the two terms as well as their mutual relation, opinions still differ widely.

The term ethnography, as employed by A. Balbi in his Atlas ethnographique, mainly stood for the classification of peoples according to language, while that of *ethnology* came into vogue a few years later (1839), being adopted by Mr. W. F. Edwards to express the aim of the Société ethnologique, then established by him. The society covered almost the entire field of anthropology, but more especially the origin and relationship of the historical races of Europe.

Some twenty years later, when P. Broca, the father of French anthropology, entered the field, he unfortunately retained the term ethnology in its original sense, defining it as the science of human races, comprising the study of their distinctive characters, their classification, their languages, their manners, creeds, industry and arts, and the parts they have played in history. In 1871, however, he speaks of *descriptive anthropology*, or the science of races, "which has also been termed *ethnology*," stating that it borrows part of its material from ethnography, or the description of peoples.

This view is substantially shared by S. Zaborowski, who in 1885 makes Ethnology represent the study of

human races from a physical point of view, while Ethnography is made to cover the "comparative research into human culture, both general and that of various peoples, whose differences are primarily of an intellectual and moral character." And as late as 1889 A. de Quatrefages identifies Ethnology with the science of human races.

M. E. Reclus (1885) seems to use the two terms Ethnography and Ethnology indiscriminately, making both cover the psychology of the human species, inasmuch as they deal with its products: the customs, creeds, etc., of tribes, peoples and nations. He regards comparative ethnology (or ethnography) as a kind of paleontology of human conceptions and prejudices.

A. Hovelacque (1883), on the other hand, objects to the indiscriminate use of the two terms. While Ethnography describes races and peoples, Ethnology covers their history and culture. According to him the latter word is synonymous with sociology and had better be discarded. This is also the standpoint of Charles Letourneau (1883).

G. Vacher de Lapouge (1887) regards Ethnography as a branch of sociology, or what he prefers to call Political science. According to him the latter includes archeaology and even history, in the modern conception of the word, besides everything bearing on the evolution of human societies. The scheme does not seem to make room for any separate science of ethnology.

Not so J. Deniker (1885 and 1900). According to him "Ethnography describes the ethnical groups, while Ethnology compares them and deduces the general laws of the various phenomena of social life. But as history, political economy, etc., have already taken possession of the study of civilized peoples, there only remains for it peoples without a history, or those who have not been adequately treated by historians. There is, however,

a convergence of characters in mankind, and we find even to-day the trace of savagery in the most civilized peoples. Ethnical facts must not then be considered separately." This is exactly the standpoint of J. J. G. Reclus (1894) with the high sanction of the Encyclopaedia britannica. Ethnology deals in a rational way with the material, social, intellectual, religious and moral development of human aggregates.

The subject is, however, most satisfactorily treated by P. Topinard, the distinguished pupil of P. Broca, and perhaps the leading French anthropologist of the latter part of the 19th century. In his anthropological textbook of 1876 he makes the following statement: "For ourselves we regard anthropology and ethnology as two different aspects of the study of man....The latter only concerns itself with such peoples and tribes as geography and history hand over to us, and is divided into two parts—*ethnography*, which is the description of each people, of its manners, customs, religion, language, physical characteristics, and origin in history; and *ethnology*, properly so called, which looks at these in their ensemble, and as applying to all or many peoples.—It is the province of ethnology, then, to be engaged with constituent elements, with the origin and descent of peoples, and even to make a classification of them based upon their language."

In a paper read during the same year before the Anthropological society of Paris, the author defends this position at length, being, however, met by considerable criticism, especially at the hands of his old teacher P. Broca, who still conceived ethnology as synonymous with special anthropology, the study of human races. As a consequence Topinard took the matter up for renewed consideration and in a lengthy paper "De la notion de race en anthropologie" (1879) denounced his earlier standpoint on the rather flimsy ground that

the anthropologist had to study peoples in order to define races. He could not, however, in the long run rest content with this position and in 1885 he is inclined to discard the much misused and ambiguous word Ethnology, dividing the science of man into two great branches, that of Anthropology proper and that of Ethnography, each of them consisting of a general and a special subbranch, as mentioned before. Special anthropology deals with human races and special ethnography with the monographic description of the various peoples, their history, religion, industry, customs, etc. General ethnography, on the other hand, should "deal with the common questions that relate to every people, and from which may be deduced the laws that have governed mankind from the beginning." But when the incorrect meaning of the word Ethnology, established by W. F. Edwards has had time to disappear, he thinks, that the term may again properly be adopted as a substitute for *general ethnography*.

In 1900 he has again somewhat modified his views, dividing the science of man into *anthropology proper* and ethnical anthropology, which latter is concerned with peoples and tribes, their historic and prehistoric culture, their environment, food, industry, customs, language and religion, arts and literature, institutions, ideas and morals. Its two main subdivisions are *ethnology* and *sociology*.

Léon Rosny in 1877 distinguishes between *ethnography* the physical, moral and intellectual study of humanity, *ethnology*, which deals with the modifications of the groups of populations as traceable to external influences, climate, geographical position, food, etc., and with those elements in the customs and institutions, which are capable of influencing the modification of the primitive type and the essential characteristics of the race,—and *ethnogeny*, dealing with the origin and migrations of

races. Ethnology is, he says, the "natural science of societies."

In 1900 he insists that the study of physical man and his races belongs exclusively to anthropology. Ethnography is both theoretical and descriptive, being defined as the science of human societies or as the science of the civilizations. He is now inclined to discourage the use of the word ethnology for the theoretical or philosophical side of the subject and makes no mention of ethnogeny. This seems to be the present standpoint of the Ethnographical society of Paris.

L. Manouvrier in 1884 defines Ethnography as the descriptive and Ethnology as the comparative study of human groups, comprising their anatomy, physiology, psychology, language and social organization. He raises the question if Ethnology is going to disappear, to be merged into sociology, and decidedly answers in the negative, the latter science covering only part of the subject matter of the former. In 1890 he still makes Ethnology deal also with human races, and that even from a physical point of view, and still seems to exclude the study of human culture from the field of anthropology and ethnology. In his paper before the Congress of science and arts at St. Louis (1904) he does not mention either ethnology or ethnography, making the comparative study of man from a sociological point of view the fourth great branch of anthropology.

While, therefore, in France the terms *ethnology* and *ethnography* are still now and then confused, we find that of late date they are at least not applied by competent scientists to the study of the human races, from a physical point of view, and leading anthropologists like J. Deniker, J. J. E. Reclus and P. Topinard even agree in making Ethnography cover the descriptive, Ethnology the comparative, developmental and more strictly scientific study of social man and his culture.

In England the Ethnological Society, established in 1843, did much to stamp the new science as one dealing with man in general and more especially with the great varieties called races, both from a physical and cultural point of view. When therefore in the early sixties Anthropology entered the field it found the greater part of its territory occupied by a science, which according to its etymology should merely deal with peoples and other political units. There was no way of escaping a general fight, and the leading champion of the new creed did not hesitate to throw the gauntlet. James Hunt adopts the term comparative anthropology for both zoological anthropology and for the study of the different races of man, for "what recent English and American writers have called *ethnology*."

C. S. Wake (1870) also avoids the term *ethnology* and even makes anthropology itself "especially concerned with the products of thought," embracing social phenomena, language, religion and morals.

Professor Flower in 1884 makes Ethnology an unfortunate mixture of physical anthropology and true ethnology, subdividing it into General ethnology, dealing with the general laws of human variations, physical as well as cultural, and into Special ethnology (or ethnography), the study and description of the different races. In 1894 he still speaks of "the old term *ethnology* or the study of peoples and races."

A. H. Keane (1896) holds, that while Special anthropology studies the physical qualities of races, it hands over the detailed study of the hominidae in all their relations to the sister science Ethnology, a branch of General anthropology. Ethnology then takes in both the physical and psychical sides of the subject. Ethnography on the other hand is purely descriptive, dealing with the usages, social and political conditions of tribes and peoples, being rather literature than science.

E. B. Tylor in 1871 regards his two well-known works: Researches into the early history of mankind, and Primitive culture, as studies in *Rational ethnography*, defining the latter as "the investigation of the causes, which have produced the phenomena of culture, and the laws to which they are subordinate." In 1894 he speaks of ethics, sociology and the science of culture as independent sciences, which are laid under contribution by anthropology. He purposely seems to avoid the term *ethnology*, using the misnomer *anthropology* for his famous ethnical treatise.

E. W. Brabrook (1896) seems to use the term *ethnography* for the study of technology, customs, religious beliefs and other modes of thought. Later, however, (1899) he speaks of Ethnography, "which describes the races of mankind and ethnology, which differentiates between them," thus agreeing with A. H. Keane.

According to R. Munro (1897) ethnology includes "the geographical distribution of the various races of man, the physical peculiarities of the bodies and features, the conformation of the skull, the size and structure of the brain, the color of the skin, eyes, and hair, together with the products of the different civilizations scattered over the globe."

A. C. Haddon in 1898 regards Ethnography as the "description of a special people, whether it be a small tribe, the natives of a restricted area, or a large nation; it includes a comparative study of human groups....thus it deals with the classification of peoples, their origin and their migrations. *Ethnology* may also be divided into several branches, the four more important of which are sociology, technology, religion and linguistics." In 1903 he has got hold of the excellent term Systematic anthropology for the zoological study and *classification of races*, while Ethnology includes ethnography (the monographic

study of single human groups), archaeology, technology, etc.

Here again our last quotation shows a decided change of opinion also among English anthropologists. The movement is, as also indicated by the standpoint of the Encyclopaedia britannica, clearly in the direction of incorporating the study of the race-problem in anthropology proper, reserving the term Ethnology for the comparative and genetic study of human culture and of social man.

Among American anthropologists the line of evolution is somewhat more clearly drawn, although some of the exponents of the science still persist in using the term ethnology for the science of races. O. T. Mason in 1882 speaks of "Ethnography and Ethnology, the former describing the races of man, the latter being the corresponding deductive science." In 1884 he, according to my notion, takes a long step in the right direction, making Ethnology include sociology, technology, mythology and religion, and speaking of the science of races as a separate branch. In 1891, however, he again makes Ethnology stand for the study of the "natural divisions of mankind," inventing the term Functional anthropology for the comparative study of human culture.

The Century dictionary of 1889 speaks of descriptive anthropology or Ethnology, which describes the divisions and groups of mankind. It is the science of the races of man and of their character, history, customs and institutions. It quotes Kraut-Fleming, according to whom *ethnography* contents itself with the mere description and classification of the races of man. This definition is retained also in later editions of the dictionary.

J. W. Powell, always something *sui generis*, in 1890 used the term *anthropology* to designate the science of culture "or still better the science of *humanities*....as

an attempt at a classification of mankind, *ethnology* has failed to become a science." In 1892, however, he reinstates the word Ethnology as another name for the science of "humanities" (technology, sociology, etc.). The term *ethnography*, on the other hand, "should be used to designate any description of ethnologic material." This view he still advocates in 1900, and with the sanction of the Universal cyclopaedia.

D. G. Brinton in his well-known classification of 1892 makes Ethnology include ethnic psychology, sociology, technology, religion, linguistics and folklore, while Ethnography is geographic and descriptive anthropology, dealing with the subdivisions of races and peoples. In 1895 he speaks of the latter as the study of "the separation of the species into sub-species and smaller groups," while the aim of Ethnology is to define "the universal in humanity, i. e., the universal soul or psyche of humanity."

The Standard dictionary (1893) quotes Brinton under heading *anthropology* and under heading *ethnography* has the following definition: "The branch that considers man geographically and descriptively, treating of the origin and subdivision of races, and embracing theories of monogenism and polygenism, the study of the continental areas at the time of man's appearance on earth, and the causes and consequences of migration." Ethnography is made a branch of *ethnology*, which latter is defined according to the idea of Brinton.

Prof. F. Starr (1894) makes Ethnology concern itself with the idea of race and races, while "the term *ethnography*, as generally used, includes the description of the life, customs, languages, arts, religious beliefs, etc., of peoples." This is simply reversing Brinton's terminology, as also stated in the article.

Dr. G. A. Dorsey (1897) regards the study of the varieties of man as a branch of physical anthropology,

while W J McGee in his address of the same date, retains the term *ethnology* in this sense, employing the expression *science of humanity* for the comparative study of human culture. In 1905 he adopts the term demonomy for the latter subject, but admits that it is sometimes styled the new *ethnology*.

Mr. Duren J. H. Ward (1902) courageously makes a clean sweep of the current terminology, creating one of his own in which the ending *geny* plays a prominent part. His fundamental mistake is to think that anthropology has only to do with origins. Somatogeny is evidently a poor substitute for somatology, and Ethnogeny equally unsuited for systematic anthropology, or the study of human races from a physical point of view. He furthermore splits up the ethnology of Brinton and others, classing part of it, what he terms Psychogeny, with the study of individual man, while Sociogeny and Religiogeny are left with collective man. The whole scheme is in my opinion as weak and illogical as it is novel.

Prof. W. H. Holmes (1903) introduces the significant term Culture anthropology for the study of man's works and the "creations of his developing mind." It "embodies the vast range of the essentially human activities." On the other hand Physical anthropology should "include the study of man as a species of animal, of his races and varieties, his external characters, his anatomy, physiology, pathology....his ontogeny....and phylogeny—the development of the species from lower forms of life."

Finally it should be mentioned that the Anthropological Society of Washington at present avoids the terms *ethnology* or *ethnography* as a heading for any of its sections.

Turning to German anthropologists we find that Th. Waitz (1859-72) confused ethnography and ethnology,

the object of which, according to him, was an investigation into the affinities of the various peoples and tribes.

According to A. Ecker (1874) the second great branch of anthropology is concerned with the research into the distinguishing characteristics of races, tribes and peoples. It might, he says, be called comparative anthropology, science of races, Völkerkunde, *ethnology* or *ethnography*.

C. Rokitansky of Austria (1871) also uses the term comparative anthropology, which according to him includes both the science of human races and ethnology.

G. K. C. Gerland (1875) defines Ethnography as the science of the present distribution of man on the earth. It is a kind of "statistics of *ethnology*," the latter closely related science dealing with the essential characteristics of the peoples of the earth.

According to F. Müller (1879), ethnography or ethnology, the German "Völkerkunde," is the science of man regarded as a member of a social organization, while in the definition of A. Bastian (1884) *ethnology* includes the study of the religion, politics, art, technology and science of primitive man, and also the study of the archaic remains of culture among historic peoples.

Prof. S. R. Steinmetz of Holland (1894) regards Ethnology as the first part of comparative culture-history. Its proper task is the comparative study of the social life phenomena of peoples without a history, with a view to establish the laws of their evolution and appearance, to give a rational explanation of them. He curiously enough regards the Science of culture as a branch of sociology.

R. Virchow (1894) uses the term "ethnische Anthropologie" for ethnology and ethnography. Like J. Ranke (1894-1900) he fails to define the two latter terms.

T. Achelis (1896) seems to distinguish between psychical anthropology, dealing with the history of human culture, material as well as mental, in other words with

the mental evolution of *homo sapiens*, and ethnology, which latter treats the same subject from the standpoint of a comparative science, with deduction of general laws. He restricts ethnology to the study of peoples and tribes without a history.

E. Schmidt (1897) makes "ethnical anthropology" one of the three great branches of the science of man. It includes *ethnography* (beschreibende Völkerkunde) and *ethnology*, which latter tries to establish the laws of the intellectual life of peoples and tribes.

According to M. Haberlandt (1898) "Völkerkunde" deals with the present population of the earth, with the mental, social, moral, and physical peculiarity of each group or people.

R. Martin (1901), as already mentioned, divides anthropology into Physical anthropology and Psychical anthropology "also called *ethnology* and Völkerkunde." The latter includes archaeology. Ethnography, on the other hand, deals with both physical and psychical man, i. e., human culture. If restricted to the latter, the term *somatography*, proposed by E. Schmidt, might, he says, be adopted for the descriptive, morphological study of peoples and tribes.

Brockhaus's encyclopedia (1901) has the following lucid definition: The field of Ethnology covers the first elements of the intellectual and cultural life of humanity and therefore really includes archaeology. As "Völkerkunde" it deals primarily with the elementary thought of mankind as revealed in religion, cosmology, law, and the entire range of human culture, as "Volkskunde" with the corresponding remains of a more primitive state among civilized nations.

Meyer's encyclopedia of 1902 prefers the term Ethnical anthropology for the study of the intellectual-social phenomena of mankind. The task of *ethnography* is to collect and describe the material, while *ethnology* elab-

orates it and aims at the establishment of general laws. Archaeology or historical anthropology, covering the study of prehistoric man and his works, is treated as an independent branch.

Dr. Karl Weule (1902) treats anthropology, "Völkerkunde" (ethnology and ethnography) and archaeology as three separate sciences. According to him ethnology differs from ethnography in dealing more especially with man's mental culture, his morals and customs, religious beliefs and legends. Ethnography on the other hand considers his material culture and everything connected with his daily life. This line of demarcation between the two subjects is to my knowledge entirely new. With other anthropologists of the present day he agrees in defining the chief aim of the two sciences as an attempt to solve the problem of the migrations of the various peoples, their relationship, earlier distribution and even their descent.

The excellent little textbook of H. Schurtz (1903) gives a practical illustration of the prevailing German view of the science of "Völkerkunde." Starting with a brief outline of Physical anthropology (including the classification of human varieties), anthropo-geography and linguistics, it next deals with *ethnology* (the comparative science of sociology, economics and human culture), winding up with a brief description of the various tribes and peoples of the earth, this by way of an ethnographic summary.

Adam Günther (1904) also regards *ethnography* as descriptive and *ethnology* as the corresponding deductive and synthetic science. Ethnography should deal also with physical man. The science of races to him means little more than a somatic ethnography. He indicates four methods of ethnological research: the anthropologic-prehistoric, the linguistic, the psychologic-sociological and the geographic, the latter dealing with the migra-

tion of ideas, etc. The two main problems of ethnology are the establishment of the relationship of the various peoples of the earth and the mapping of their roads of migration.

M. Winternitz, whose clear and logical treatise in Globus (1900) has been of such great help to the present writer, substantially agrees with the views of R. Martin, H. Schurz, the writers in Brockhaus's and Meyer's cyclopedias, D. G. Brinton and P. Topinard. Extensive quotations are to be found in the appended bibliography.

After this rapid survey of our subject among the anthropologists of the four leading nations of the world, it is proper to cite a few representatives of other nationalities.

The Nuova enciclopedia italiana (1879) divides *ethnology* into (1) *Ethnography* which confines itself to the mere description of the various peoples, classing them in families and groups, and (2) *Ethnogeny*, whose aim is to trace their origin. The former might be called geographical ethnography, the latter geological ethnography. Or one might use the term descriptive ethnology for the former and archaeological ethnology for the latter. The words ethnology and ethnography seem to be used rather indiscriminately, and the author speaks of two ethnological schools, one being based on anatomical characters, the other on linguistics.

E. Morselli (1888) still makes Ethnology cover the study of the various races from a physical, intellectual and moral point of view, while Ethnography describes peoples and tribes. G. Canestrini (1898), on the other hand, divides the science of man into Anthropology and Ethnography. The former includes the classification of human races, while the latter deals with peoples, their language, their intellectual life, their social organization, customs, commerce, religion, myths and migrations. Already in 1889, however, G. Sergi adopted the term Eth-

nology for the last mentioned line of study, regarding it as a branch of anthropology proper.

The Spanish Diccionario enciclopedico (1887) still regards Ethnology as the science of races, stating, however, that it deals with man chiefly from a social point of view. It is a subdivision of Ethnography (in its widest sense), whose three main branches are (1) Ethnogeny, dealing with the origin of the human species, formation of races, monogenism and polygenism, etc., (2) Ethnography proper, dealing with the classification of races, and (3) Ethnology, which has to do with the distribution of each race on our globe. It need not be pointed out that these definitions are entirely antiquated.

Díaz Muñoz (1903) makes Ethnography deal with the distinctive characteristics of man regarded as belonging to a certain people, while Ethnology treats of the origin of peoples and of the mutual relations of the different races.

Four years earlier, however, (1899) L. de Hoyos Sáinz divides anthropology into three main branches: General, Descriptive and Philosophical. The former comprises somatology and ethnology: the second includes the classification of races, ethnography, paleoethnology and archaeology; the third zoological anthropology, origin, unity, antiquity, original home, dispersion and acclimatization of man. Ethnology is conceived as the science of human culture, including comparative psychology and sociology. His collaborator, T. de Aranzadi (1900) defines ethnography as the description of the various peoples of the earth and the study of the races, which they represent.

In Salomonsen's excellent Danish-Norwegian cyclopedia (1893) K. Bahnson defines Ethnology as the comparative research into the customs, institutions and ideas of nations and peoples, while Ethnography is the science of social man, i. e. regarded as a member of a group with

common descent, language and culture. The aim of the latter is the study and classification of peoples, not of races. It is solely guided by the criterion of language, and is especially concerned with the so-called uncivilized peoples and tribes.

In the introduction to his Ethnographical textbook (1900) the author seems to regard ethnography and ethnology on the one hand and anthropology on the other as two separate sciences, stating, however, that the latter formerly had a wider scope. The object of *ethnography* is the monographic study of the culture of the different peoples of the earth and also the research into their relationship as shown by their language. Ethnology on the other hand is especially concerned with the growth of social and religious ideas and with the elucidation of certain phenomena, which are everywhere identical on account of the identity of human nature.

The article of C. Starcke (1897) substantially agrees with the above definition. Ethnology, he says, differs from Ethnography in not confining itself to monographic descriptions; it is a comparative science, dealing with laws more than with single facts. It might be called the History of human culture.

In the Swedish encyclopedia, Nordisk familjebok, the article on ethnography, signed by Gustaf von Düben, is much less satisfactory, dating from 1881. It correctly enough makes Ethnography cover the descriptive study of social man, but the author fails to define its relation to ethnology, on the one hand, and anthropology on the other.

As our survey of the field has amply proved, the scientific world is very far from a full agreement on what *ethnology* and *ethnography* really represent. At the same time we have been able to point out a clear tendency on the part of well-known anthropologists in the leading countries to use the term race in a zoological sense, and

consequently to relegate the question of classification according to physical characteristics to physical anthropology, also called special anthropology (Topinard) and anthropology proper. Availing ourselves of the analogies furnished by botany and zoology, no better term seems to suggest itself for this branch of our science than *Systematic* anthropology, a designation already proposed by G. Sergi and A. C. Haddon. To divide this field into Phylography, a descriptive, and Phylology, a strictly scientific branch, as proposed by Prof. Emil Schmidt, seems rather unnecessary at present. The descriptive part of the subject can easily be provided for under Ethnography. With M. Winternitz, D. G. Brinton (1886) and others I would make systematic anthropology a subdivision of somatology instead of a separate main division of the science of man, relegating classifications founded on other than physical criteria to their proper place under Ethnical anthropology.

But why not retain the old terms *ethnology* or *ethnography* for the science of races? In the first place, because the etymology of the two words clearly goes against it. *Ethnos* means people, not race, and the two terms coined from it should either be entirely discarded, as proposed by some of our authorities, or else be applied to the study of man regarded as a social, tool-making being. Supported by eminent authorities in almost every civilized country, I have followed the latter course, with the restriction, however, that Ethnography, the monographic, descriptive study of the various peoples and tribes of the earth, from historical reasons and for the sake of convenience may be permitted to include also physical man. If, however, such monographs are entirely confined to the physical anthropology of a country, there are certainly good reasons for making such literature a subdivision of ethnography under each local heading. And why not under the name of somatography,

proposed by E. Schmidt and rather favorably reported by R. Martin? This would then also be the proper place for the rich literature bearing on local craniology and anthropometry.

With regard to the term *ethnology*, we find that the best authorities in many lands have practically reached an agreement. D. G. Brinton and J. W. Powell in this country, A. C. Haddon in England, J. Deniker and P. Topinard in France, K. Bahnson and C. Starcke in Denmark, L. de Hoyos Sáinz and T. de Aranzadi in Spain, G. Sergi in Italy, all agree with the majority of modern German anthropologists in making ethnology deal with man as a social being, with the comparative study of his institutions, customs, religions, morals, arts, sciences, language and technology, in short of his mental and material culture.

This science draws its material from many sources. From ethnography and folk-lore (Volkskunde), both of which according to M. Winternitz and others should be strictly descriptive monographs of single peoples or groups of peoples; from philology, archaeology and prehistoric archaeology. It is a purely theoretical science, while for instance sociology, with which it has part of its subject matter in common, is also constructive and practical, besides being genetic where ethnology is largely comparative.

Ethnology has formerly chiefly been concerned with peoples without a history or rather with peoples not commonly classed with the white race. But some of the very greatest ethnologists seem of late to agree with D. G. Brinton and M. Winternitz in breaking down this barrier. And as folk-lore is universally regarded as a legitimate ethnological study, the civilized nations are in fact already to some extent included.

On the other hand, probably very few will agree with Mr. Winternitz in making Culture-history in its entirety

part and parcel of Ethnology. This seems to be losing track of the main purpose of the latter science. Like sociology, the comparative science of religions, ethics, and technology, Culture-history is clearly entitled to the rank of an independent science. The various phenomena of human culture may be studied for their own sake and not merely for the sake of the ethnical units, which produced them. They then enter the field of the historian, who chiefly has to do with the written records of mankind. He will more especially deal with the later and higher phases of the subject, with its manifestations in civilized peoples, who have free intercourse with other peoples of the earth. But this very fact makes these products of human intellectual efforts less valuable as ethnical criteria, a considerable if not the greater part being loans from outside sources.

Ethnology can evidently never be content with the mere tracing of the mental development of the human race, with the investigation into the growth of human activities, of social and religious ideas (on the pattern of E. B. Tylor's admirable monographs) or the establishment of the laws of social phenomena and of human activity, as frequently maintained. As a branch of anthropology it must constantly keep in view man himself. And its chief problem is probably best explained by Prof. Günther as the elucidation of the relationship of the various peoples and tribes of the earth, as well as the tracing of their roads of migration. "The goal at which I aim," says Leo Frobenius in his Ursprung der afrikanischen Kulturen, " is the origin of culture forms, but in the last instance this means 'the origin of peoples.'" "Racial affinities," says H. Balfour, "are frequently reflected almost as much in the arts and customs of ethnic groups as in their physical or their linguistic characters."

The object of Ethnology is evidently not so much the history of human culture, or even of psychical man, as

the investigation of the *causes* of the variety or similarity in cultural and social phenomena among the various peoples, and the tracing of their origin and possible relationship. If this were not the case there would be no reason for using the word Ethnology, for what was then better termed culture history or even Psychical anthropology (cf. Th. Achelis). Its method is strictly comparative, and it is, as well expressed by L. Manouvrier, chiefly concerned with dissimilarities, like the other branches of the science of man. It does not take anything for granted in advance of proof. The outcome of its investigation may be the establishment of valuable evidence of the mental and physical unity of the human species, but it is clearly an unwarranted anticipation of this result to say with Brinton, and I believe Bastian, that its very aim is this definition of the "universal in humanity," its universal soul or psyche, or as expressed by K. Bahnson "to define certain phenomena which are everywhere identical on account of the identity of human nature." Such definitions are clearly too narrow. The result of ethnological research might, for all we can say at present, be proof that human nature is *not* everywhere identical, that a great many similarities in culture forms among even very distant races depend upon contact or ultimate relationship.

In France several anthropologists, especially those connected with the Dictionnaire des sciences anthropologiques (1883-89), have been inclined to substitute the term Sociology or even Political science (cf. G. Vacher de Lapouge, 1887) for Ethnology. I am glad to see that P. Topinard in one of his very last writings, Science et foi (1900), takes a decided stand against this view. As already mentioned, he, however, retained both Sociology and Ethnology as coordinate branches of Ethnical anthropology, instead of making the former a branch of the latter. Either course seems unfortunate. The term

sociology cannot possibly be strained to cover the entire field of Ethnology, as conceived by the best authorities almost everywhere, and it is furthermore already fairly well established as the designation of a separate science, founded on Ethnography and Ethnology, it is true, but not by any means identical with any of their parts, as already maintained. The whole tendency is, to my mind, an outgrowth of a narrow and confused view, singularly out of harmony with the justly reputed French logic. Still worse is, of course, the attempt of S. R. Steinmetz to make Ethnology a small branch of Sociology. With regard to Political science, it has already a well defined meaning in most countries, and could not possibly be considered as an available term for the subject matter of Ethnology.

Other French anthropologists, especially the members of the Société ethnographique, as represented by Léon de Rosny, seem to regard ethnology, which they prefer to term theoretical ethnography, as a combination of culture science and speculative sociology. "Its object," says de Rosny, "is the research into the laws of human progress or the appraisal of the phenomena arising during the march of peoples towards a civilization, always more and more logical and in conformity with the laws of nature." And again: "The most exalted application of ethnography is to utilize all the resources of our intellectual activity for the discovery of the aim and goal of creation and for the establishment of the safest and most effective means of conforming our individual and social existence to it." This is clearly intruding upon the fields of the philosopher, the sociologist and the practical politician. The ethnologist has other important things to attend to.

As already mentioned, Prof. Th. Achelis would use the term Psychical anthropology for the study of the mental evolution of *homo sapiens*, as expressed by the

various products of his activity. If this opinion should gain ground, much of the extant literature generally styled ethnological would have to be classed here. I need only mention Tylor's well-known monographs and, in a lesser degree the two works on "Völkerkunde" by H. Schurtz. The distinction is, however, difficult to manage, and I believe the better course at present is to discard the term, making *Ethnology* practically cover the whole field. I have, however, in my classification set aside a number (1015) for the mental evolution of man. It should be used only for literature dealing with the subject chiefly from the standpoint of the archaeologist and the physical anthropologist, giving Ethnology the benefit of the doubt in each case.

Prof. Rudolf Martin in his Inlandstämme der malayischen Halbinsel, adopts the term Ergology for the study of the social institutions and culture of a certain people, tribe or locality. His monograph has the three following subdivisions: (I) Geography and history, (II) Physical anthropology, (III) Ergology. The latter term is probably not intended as a substitute for general Ethnology, and as a subdivision of Ethnography it certainly comes in handy, although *Ergography* would seem to have been more in line with the descriptive character of such literature.

With regard to archaeology, scientists like J. W. Powell and R. Martin have no doubt good reasons for including it under ethnology. Historical as well as practical considerations seem, however, to speak for a separation of the two, and I have in my classification in this respect followed Brinton, Winternitz and the great majority of leading anthropologists. But I do not hesitate to treat general archaeology as a subbranch of Ethnical anthropology, placing it in close proximity with its sister science, ethnology. The greater part of archaeological literature is, however, local and descriptive, and most

librarians will no doubt find that the best way to deal with this material is to class it as a subdivision under local ethnography.

It may still be asked, why ethnology as here defined (the Culture anthropology of Professor Holmes, the Science of humanity of McGee and Powell) should be classed as an anthropological science. The answer is, that man, an essentially thinking, sociable, tool-making being, cannot be understood or properly classified without taking into consideration the products of his thought, his social instinct and his activity. The study of these clearly belongs just as much to anthropology as the study of gregariousness and nest-building to ornithology. But the chief object in view must then always be the elucidation of the question what sort of a being man is, and even problems like that of man's origin and the unity or plurality of the human species will not be entirely foreign to ethnology, as properly understood.

Among the new terms proposed as a substitute for ethnology, none is happier than the *culture anthropology* of Professor Holmes. It is advanced by an eminent museum curator, in possession of an unusually logical mind, and it may have some chance of gaining considerable ground. The trouble is, however, that the meaning of the word culture has to be unduly strained in order to cover the entire field of ethnology. And even in connection with museums and societies the term ethnological seems so well established and so appropriate, that it is likely to hold its own for a long time to come.

It may be mentioned in this connection, that the proper adjective for most of the existing collections of culture material evidently is "ethnographical" instead of "ethnological." Strictly speaking *ethnological* museums are still a desideratum, the arrangement being with few exceptions exclusively local, with only an attempt here and there at the formation of comparative and genetic

culture series, comprising special phenomena among several peoples and tribes. The ideal anthropological museum should have two main departments, one devoted to somatology and the other to ethnical anthropology, the second division representing both archaeology, ethnography and ethnology.

With the Pedagogical, Ethical, Political, Medical, Juridical anthropology foreshadowed by L. Manouvrier it is yet too early to deal. A periodical like the Politisch-anthropologische Revue I would at present class with the other anthropological periodicals, if not under Political science. Pedagogical anthropology, on the other hand, is in my classification temporarily provided for under the heading Child study (643), while Ethical and Juridical anthropology have little to show that cannot easily be classed with Ethics (1545 et seq.) and Justice (1221 et seq.) under Ethnology, if not with Ethics proper and with Law. In the same manner, literature dealing with Medical anthropology can be placed under Racial pathology (700 et seq.) under the local subdivisions of Ethnography or under Medicine.

Although a great deal more could be said on the subject, I trust that the preceding pages will prove a fairly satisfactory clue to the ensuing classification. It goes without saying that the scheme can and should be modified according to the needs of each particular library. And I can only hope that it will be flexible enough to keep step with the evolution of the science during the next few decades. For the centuries no one can build with this kind of material.

PART II.

CLASSIFICATION.

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OUTLINE.

1—	**General.**
100—1000	**Somatology or Physical Anthropology.**
120—	Zoological anthropology or Anthropogeny.
200—	Paleoanthropology.
300—	Anatomical anthropology.
500—	Physiological anthropology.
600—	Racial psychology.
650—	Racial embryology.
700—	Racial pathology.
750—	Social physical anthropology.
800—	Systematic or Taxonomic anthropology.
1000—4000	**Ethnical Anthropology.**
1025—	Ethnical or Folk-psychology.
1050—	Ethnology or Culture anthropology.
1600—	Archaeology or Paleoethnology.
1800—	Anthropogeography.
1900—	Ethnography (incl. local archaeology and somatography).

CLASSIFICATION OF ANTHROPOLOGY.

GENERAL.

1 Periodicals.
3 Society publications.
5 Reports of Congresses.
7 Collected essays, addresses, lectures.
9 Museums and collections.
11 Exhibitions.
13 Bibliographies.
15 Philosophy, principles.
17 Nomenclature.
19 History.
21 Biography.
23 Dictionaries and encyclopedias.
31 Textbooks and general treatises.
35 Popular works.
37 Pictorial works.
41 Instructions.
43 Study and teaching.

METHODS.

50 General.
51 Measurement (Anthropometry).
55 Instruments.
61 Illustration (Photography, etc.).
65 Statistics.

PHYSICAL ANTHROPOLOGY OR SOMATOLOGY.

101 Textbooks.
103 Essays, addresses, lectures.
107 History.

Zoological anthropology or Anthropogeny.

120 General.
123 Comparative anatomy and morphology.
125 Skeleton.
127 Nervous system.
131 Comparative physiology.
135 Comparative psychology.
141 Comparative embryology.
147 The connecting link.
151 Pithecanthropus alalus.
155 Pithecanthropus erectus.
159 Other intermediate forms.
165 Descent of man.
171 Monogenism and polygenism.

Paleoanthropology.

200 General.
205 Antiquity of man.
207 Original home.
209 Migrations.
211 Fossil remains.
215 Tertiary period.
217 Quaternary.
219 Paleolithic.
221 Neolithic.
223 Copper age.
225 Bronze age.
227 Iron age.
231 Special races and remains.
235 Neanderthal or Cannstatt.
241 Moulin Quignon.
245 Cro-Magnon (Reindeer epoch).
251 Grenelle.
255 La Truchère.
261 Other races.

See also Archæology, general and local.

Anatomical or Morphological anthropology.

300 General.
303 Bodily form.
305 Bodily dimensions.
309 Growth.
311 Giant growth.
313 Dwarf growth.
315 Bodily proportions.
319 Physiognomy.
323 Morphological changes related to age.
325 Skeletal system.
331 Craniology (general).
335 Craniometry.
339 Craniometrical points.
341 Lines and planes.
343 Curves.
345 Angles.
347 Prognatism.
349 Indices.
353 Cephalic.
355 Facial.
357 Vertical.
359 Cerebral.
361 Orbital.
363 Nasal.
365 Palatal.
369 Other indices.
371 Measure.
373 Capacity.
375 Sutures.
377 Sexual characters.
381 Zoological characteristics.
385 Deformities.
387 Pathological.
389 Artificial.

391 Vertebral column.
393 Caudal appendage.
395 Shoulder girdle.
397 Pelvis.
399 Extremities.
401 Hand.
403 Foot.
405 Femur.
407 Tibia.
409 Muscular system.
411 Steatopygia.
413 Calf of leg.
415 Vascular system.
417 Nervous system.
419 Brain.
421 Convolutions.
423 Weight.
425 Spinal chord.
427 Nerves.
429 Ganglia.
431 Integument.
433 Skin.
435 Fingerprints.
437 Hair.
439 Distribution.
441 Growth.
443 Hyper- and hypotrichosis.
445 Cross section.
449 Pigmentation (incl. hair and iris).
451 Bodily organs.
455 Sense.
457 Ears.
459 Nose.
461 Eyes.
463 Vocal organs.
465 Organs of digestion.

467 Organs of respiration.
469 Urogenital organs.
471 Breasts.
473 External sexual parts.
475 Teeth.
477 Glandular and lymphatic system.
481 The two sexes.

Physiological anthropology or Racial physiology.

500 General.
509 Bodily strength.
511 Attitude and movement.
513 Temperature of blood.
515 Circulation.
517 Respiration.
521 Senses.
523 Expression of emotions.
525 Reproduction.
527 In-breeding.
529 Racial crossing.
531 Heredity.
533 Puberty.
535 Menstruation.
537 Fertility.
541 Sterility.
545 Birth.
551 Growth and decay.
553 Growing gray.
561 Longevity.
563 Dentition.
567 Race and environment.
571 Tolerance of climate.
575 The two sexes.
581 Diet.
585 Demography and vital statistics.

Racial psychology or Anthropo-psychology.

600 General.
605 Capacity for acquiring and remembering.
611 Sagacity.
615 Emotions; temperament.
621 Volition.
637 Reaction times.
641 The two sexes.
643 Child study.

Racial embryology.

650 General.

Racial pathology.

700 General.
703 Atavism.
707 Liability to disease.
711 Signs of degeneration.
715 Pain and healing.
721 Monstrosities.
725 Pathological growth.
735 Cretinism.

Social physical anthropology.

750 General.
755 Criminal anthropology.
765 Mentally diseased.
775 Various classes of population.

Systematic or Taxonomic anthropology.

800 General.
811 Artificial classifications (Linné, Cuvier, Retzius, Pruner Bey, F. Müller).
815 Natural classifications (Blumenbach, Peschel).
821 Natural-historic classifications (Deniker, Keane, Stratz).

For classification by language (Humboldt), by mythology and religion (Max Müller), by institutions and social organisation (Ratzel), by arts and culture, by musical systems (Fétis) see *Ethnology*.

835 Black or melanoderm race.
837 Negroes (Nilotic, Soudanese, etc.).
839 Negroids (Bantu stock).
841 Negrillos (Dwarfs of the Congo, Akkas, Bushmen, Hottentots).
845 Negritos (Aetas, Mincopies).
847 Papuans and Melanesians.
849 Dravidas.
851 Australians and Tasmanians.
855 Other varieties.
861 Yellow or Zanthoderm race (Asiatic-Polynesian).
863 Sinitic branch.
865 Chinese.
869 Thibetans.
871 Indo-Chinese.
873 Burmese.
875 Sibiric branch.
877 Tungusic group.
879 Mongolic group.
881 Tataric group.
883 Turcs.
885 Cossacks.
887 Kirghis.
889 Finnic group.
891 Finns.
893 Magyars.
895 Lapps.
899 Arctic group.
901 Chuckchis.
903 Kamchatkans.
905 Eskimos.
911 Japanese branch.

913 Malayic branch.
917 Malayan group.
921 Polynesian group.
931 Other varieties.
941 American race.
943 North American Indian.
945 Mexican Indian.
951 Central American.
955 South American.
961 White or Leukoderm race.
963 Mediterranean branch.
965 Indo-Iranians.
966 Semites.
967 Hamites.
968 Nubians.
969 Peninsular group (South of Europe).
971 Basques.
973 Alpine branch.
972 Slavic group.
975 Nordic branch.
977 Caucasic peoples.
979 Ainus.
981 Veddas.
991 Indonesians (Tongas, Maoris, Battaks, Dayaks).
993 Other varieties.

ETHNICAL ANTHROPOLOGY (OR PSYCHO-SOCIO-CULTURAL ANTHROPOLOGY).

1000 General.
1015 Mental evolution of man.
1025 **Ethnical or Folk-psychology.** (Comparative of two or more peoples).

For monographs of single peoples or tribes see *Ethnography.*

1050 **Ethnology or Culture anthropology.** (Also called Sociological anthropology.)
1051 History.
1053 Biography.
1055 Collected essays, addresses, lectures.
1057 Textbooks and general treatises.
1059 Popular works.
1061 Pictorial works.
1063 Dictionaries and encyclopedias.
1065 Study and teaching.

Bibliographies, Society publications, Periodicals } see Anthropology.
Museums and collections, Instructions } see Ethnography.

1075 **Ethnic sociology** (Primitive society).
1079 Sociability of man.
1085 Primary forms of society.
1087 Family.
1089 Polygamy.
1091 Polyandry.
1092 Endogamy and exogamy.
1093 Group marriage.
1095 Levirate.
1097 Monogamy.
1099 Matriarchy and patriarchy.
1101 Degrees of relationship.
1103 Horde.
1105 Tribal system.
1107 Clans.
1109 Totemism.
1111 Village communities.
1115 Assemblies, judicial and deliberative.
1117 Masonic societies.
1119 Associations founded on age.

1123 Relation between social groups and units.
1125 Warfare.
1131 Secondary classes and forms of society.
1133 Chiefs.
1135 Priests and medicine men.
1137 Nobility.
1139 Castes.
1141 Slavery.
1143 Forms of government.
1151 Customs.
1153 Home relations.
1155 Treatment of women.
1157 Treatment of children.
1159 Treatment of the aged.
1161 Birth ceremonies.
1163 Circumcision.
1165 Manhood and womanhood.
1166 Initiation ceremonies.
1167 Menstrual seclusion.
1169 Betrothal and wedding.
1171 Ethnic mutilations.
1175 Social intercourse.
1179 Taboo.
1181 Customs relating to various occupations and undertakings.
1185 Athletics.
1187 Games and dances.
1189 Gambling and its implements.
1191 Mortuary customs.
1193 Burial.
1195 Cremation.
1197 Embalming.
1199 Exposure.
1201 Special funeral customs.
1203 Masks for the dead.
1205 Customs of war.

1207 War dances.
1209 Treatment of captives.
1211 Mutilation.
1213 Scalping.
1215 Cannibalism.
1221 Justice.
1223 Origin.
1225 Ownership.
1227 Defence of property.
1229 Inheritance.
1231 Trials and oaths.
1233 Punishment (Wergild, vendetta, torture).
1235 Asylums.
1241 Classification of man by institutions and social organisation.
1245 Economics.
1247 Forms of securing subsistence.
1249 Hunting and fishing.
1251 Agriculture.
1253 Cattle raising.
1255 Gardening.
1257 Plantation system.
1259 Culture zones (Distribution of plants and animals).
1261 Industries.
1263 Individual.
1265 Tribal.
1267 Paria.
1271 Higher forms.
1275 Commerce.
1277 Exchange or barter.
1279 Money, cowry, wampum.
1281 Weights and measures.
1300 Culture.
1305 Material culture (Ethno-technics).
1307 Fire-making and its tools.

1309 Use of skin and bark.
1311 Basketry.
1313 Textile art and its tools.
1315 Woodwork.
1317 Use of stone.
1319 Drilling and boring.
1321 Pottery and its tools.
1323 Metal-working.
1325 Utensils and implements.
1327 Tools.
1329 Implements of war, chase and hunt.
1331 Bows and arrows.
1333 Boomerang.
1335 Trophies
1337 Axes and hatchets.
1339 Vessels.
1341 Toys.
1343 Gambling implements.
1345 Medals.
1351 Musical instruments.
1353 Cookery. Food.
1355 Geophagy.
1357 Drugs and narcotics.
1359 Perfumery and toilet articles.
1361 Clothing.
1363 Head dress.
1365 Ornaments.
1367 Masks.
1369 Tattooing.
1371 Oil and paints.
1375 Shelter.
1377 Natural.
1379 Constructed (incl. builder's tools).
1381 Pile structures.
1383 Villages.
1385 Fortifications.

1387 Furniture.
1389 Light, heat, etc.
1393 Religious furniture.
1395 Means of locomotion and transportation.
1397 Boats.
1399 Carts and sledges.
1401 Harness, saddles, bridles.
1403 Snowshoes, skates, etc.
1405 Roads and bridges.
1410 Mental culture.
1411 Esthetic arts (Esthetology).
1413 Art materials and tools.
1415 Music.
1417 Classification of man by musical systems (Fétis).
1419 Drawing.
1421 Carving and engraving.
1423 Painting.
1425 Sculpture.
1427 Decoration.
1429 Classification of man by arts and culture.
1431 Linguistics.
1433 Importance for systematic anthropology.
1435 Origin of language.
1437 Gesture and sign language.
1439 Spoken language.
1441 Knot-writing and other primitive means of communicating ideas.
1443 Written language.
1445 Pictographic.
1447 Symbolic.
1449 Ideographic (partly pictures, partly symbols).
1451 Phonetic.
1453 Forms of expression (Poetic, dramatic, prosaic).

1461 Grammatical structure.
1463 Agglutinative.
1465 Polysynthetic.
1467 Inflected.
1469 Monosyllabic.
1471 Classification of man by language. (Humboldt, F. Müller.)
1475 Religion and mythology.
1477 Psychological origin.
1479 Philosophy and natural history.
1481 Animism.
1483 Fetishism.
1485 Demonism.
1487 Shamanism.
1489 Polytheism.
1491 Monotheism.
1493 Atheism.
1495 Transmigration and future life.
1499 Ancestor worship.
1501 Animal worship.
1503 Totemism.
1505 Tree, water, fire and star worship.
1507 Anthropomorphism.
1509 Family and tribal religions.
1511 World religions.
1513 Mysticism.
1515 Asceticism.
1517 Religious teachers.
1519 Theocracies.
1521 Rites and ceremonies.
1523 Expiatory rites.
1525 Human sacrifice.
1527 Mortuary rites.
1529 Sacred places and objects.
1531 Magic, witchcraft, omens.
1533 Religious dances.

1535 Mythology and mythogeny.
1537 Cosmologies and creation myths.
1539 Man's origin.
1541 Hero myths.
1543 Classification of man by mythology and religious systems (Max Müller).
1545 Ethics.
1547 Origin of moral sense.
1549 Moral sanctions.
1551 Religion and morals.
1553 Family ethics.
1555 Sexual ethics.
1557 Social ethics.

1561 **Folk-lore and sophiology.** (Volkskunde.)
Local *see* Ethnography. Customs *see* 1151 fol.

1563 Periodicals.
1565 Societies.
1568 Folk-lore of children.
1569 Folk-lore of woman.
1571 Fables and other stories of animals.
1572 Plant-lore.
1573 Fairy tales (Tales themselves partly to go with fiction, partly under Ethnography).
1575 Legends and other traditions and narratives.
1577 Weather lore.
1579 Superstitious beliefs and practices (amulets etc.)
1581 Dreambooks.
1583 Folk-songs and hymns. (Songs themselves partly to go with poetry, partly under Ethnography).
1585 Music.
1587 Primitive science, philosophy and wisdom (also called Sophiology).
1588 Riddles.
1589 Proverbs and sayings.

1590 Measure and number.
1591 Geometry.
1592 Geography.
1593 Astronomy.
1595 History.
1597 Medicine and surgery.
1599 Trepanning.

Archaeology (Prehistoric) or Paleoethnology.

1601 Periodicals.
1603 Society publications.
Reports of congresses *see* Anthropology.
1605 Collected essays and lectures.
1607 Museums and collections.
1609 Bibliographies.
1611 History.
1613 Biography.
1615 Dictionaries.
1617 Textbooks.
1619 Popular works.
1621 Pictorial works.
1623 Instructions.
1625 Study and teaching.
1631 Geology of early epoch of man.
1633 Physical geography of early epoch of man.
1635 Prehistoric botany.
1637 Prehistoric zoology.
1639 Tertiary remains.
1641 Quaternary remains.
1643 Stone age.
1645 Kitchen middens.
1647 Stone quarries.
1651 Paleolithic age.
1653 Cave dwellings (weems).
1655 Chipped stones.
1657 Flint flakes.

1659 Other stone remains.
1661 Other remains.
1663 Neolithic age.
1665 Polished stones.
1667 Tools.
1669 Weapons.
1671 Perforated stones.
1673 Net sinkers.
1675 Pipes.
1679 Mortars.
1681 Food vessels.
1683 Other stone remains.
1685 Other remains.
1691 Age of metals.
1693 Copper and bronze age.
1695 Tin mining.
1697 Copper mining and remains.
1699 Bronze remains.
1701 Tools.
1703 Weapons.
1705 Vessels and utensils.
1707 Other remains.
1709 Iron age.
1711 Weapons.
1713 Tools and utensils.
1715 Halstatt culture.
1717 La Tène culture.
1719 Aryan culture.
1721 Protohistoric epoch.
1725 Constructive arts.
1727 Mound structures.
1729 Sepulchral structures.
1731 Defensive structures.
1733 Pit dwellings.
1735 Lake dwellings.
1737 Terramare (= Pile dwellings on dry land).

1739 Stone structures.
1741 Cliff dwellings.
1743 Pueblos.
1745 Megalithic monuments.
1747 Monoliths and cromlechs.
1749 Circles.
1751 Labyrinths.
1753 Cairns.
1761 Implements and weapons.
1763 Of wood.
1765 Of bone.
1767 Basket work.
1769 Pottery.
1771 Textile fabrics.
1773 Glass.
1775 Tools of fire-making.
1777 Boats.
1779 Carts and sledges.
1781 Harness, saddles and bridles.
1785 Rudiments of art.
1787 Personal ornament and decoration.
1789 Objects used in sports and games.
1791 Musical instruments.
1792 Drawings.
1793 Paintings.
1794 Sculpture.
1795 Picture writing.
1797 Ideographic writing.

For Local archæology *see* Ethnography.

Anthropogeography.

1801 Textbooks.
1805 Essays and addresses.
1805 Oekumene.
1817 Influence of climate and surroundings.
1819 Migrations.

1821 Geographical provinces.
1823 Size, boundaries of country.
Local.
1831 Europe (Subdivisions as for ethnography).
1851 Asia.
1865 Africa.
1875 Australia.
1881 Oceanica.
1891 America.

Ethnography.

1901 Collected essays, addresses, lectures.
1903 Museums and collections.
1905 Dictionaries.
1907 Textbooks and general treatises.
1909 Popular works.
1910 Pictorial works.
1911 Instructions.
For Periodicals and Bibliographies *see* Anthropology.
For History and Biography *see* Ethnology.
1915 Aryans.
1917 Semites.
1919 Gypsies.

Ethnography, Local (incl. Somatography, Prehistoric archaeology and "Volkskunde").

1923 Europe.
(For Ancient Greeks and Romans *see* Classical philology.)
1927 Somatography (if necessary).
1929 Archaeology (See also Prehistoric anthropology).
1931 Teutonic peoples.
1932 Latin peoples.
1935 Slavic peoples.
1937 Lapps.
1939 Basques (see also Systematic anthropology).
1941 Archaeology.

1943 Folk-lore.
1951 Great Britain.
1953 Somatography.
1955 Archaeology.
1957 England.
1959 Wales.
1961 Scotland.
1963 Ireland.
1965 Isles.
1967 Folk-lore.
1969 England.
1971 Wales.
1973 Scotland.
1975 Ireland.
1977 Isles.
1981 Norway.
1983 Somatography.
1985 Archaeology.
1987 Folk-lore.
1991 Sweden.
1993 Somatography.
1995 Archaeology.
1997 Folk-lore.
2001 Denmark.
2003 Somatography.
2005 Archaeology.
2007 Folk-lore.
2009 Faeroe Islands.
2011 Archaeology.
2013 Folk-lore.
2015 Iceland.
2017 Archaeology.
2019 Folk-lore.
2021 Germany.
2023 Somatography.
2025 Prussia.

2027 Saxony.
2029 Bavaria.
etc.
2045 Archaeology.
2047 Prussia.
2049 Saxony.
2051 Bavaria.
etc.
2065 Folk-lore.
2067 Prussia.
2069 Saxony.
2071 Bavaria.
etc.
2085 Holland.
2087 Somatography.
2089 Archaeology.
2091 Folk-lore.
2095 Belgium.
2097 Somatography.
2099 Archaeology.
2101 Folk-lore.
2105 Switzerland.
2107 Somatography.
2109 Archaeology.
2111 Folk-lore.
2115 Austro-Hungary.
2117 Somatography.
2119 Austria.
2121 Hungary.
2123 Bohemia.
2131 Archaeology.
2133 Austria.
2135 Hungary.
2137 Bohemia.
2139 Folk-lore.
2141 German.

2143 Magyar.
2145 Czech.
2147 Slavonian.
2149 Roumanian.
2151 Croatian.
etc.
2161 France.
2163 Somatography.
2165 Archaeology.
2167 Brittany.
etc.
2181 Folk-lore.
2183 Brittany.
2185 Provence.
etc.
2201 Spain.
2203 Somatography.
2205 Archaeology.
2207 Folk-lore.
2211 Portugal.
2213 Somatography.
2215 Archaeology.
2217 Folk-lore.
2221 Italy.
2223 Somatography.
2225 Archaeology.
2227 Folk-lore.
2231 Greece.
2233 Somatography.
2235 Archaeology.
2237 Folk-lore.
2245 Turkey in Europe.
2246 Somatography.
2247 Balkan States.
2248 Somatography.
2249 Servia.

2251 Bulgaria.
2253 Montenegro.
2255 Roumania.
2265 Archaeology.
2267 Servia.
2269 Bulgaria.
2271 Montenegro.
2273 Roumania.
2277 Folk-lore.
2279 Servia.
2281 Bulgaria.
2283 Montenegro.
2285 Roumania.
2291 Russia.
2293 Somatography.
2295 Finland.
2297 Poland.
2299 Baltic provinces.
2301 Archaeology.
2303 Finland.
2305 Poland.
2307 Baltic provinces.
2315 Folk-lore.
2317 Finland.
2319 Poland.
2321 Baltic provinces.
2335 Asia.
2337 Archaeology.

(For Hebrews, Chaldeans, Assyrians, etc. *see* History.)

2345 Siberia.
2347 Archaeology.
2351 Turkestan.
2353 Archaeology.
2357 Caucasus.
2361 Archaeology.

2365 Armenia.
2367 Archaeology.
2371 Asia Minor.
2373 Archaeology.
2377 Syria.
2379 Archaeology.
2381 Palestine.
2383 Archaeology.
2387 Arabia.
2389 Archaeology.
2393 Mesopotamia.
2399 Persia.
2401 Archaeology.
2403 Folk-lore.
2405 Afghanistan.
2407 Archaeology.
2411 Baluchistan.
2413 Archaeology.
2417 India.
2419 Somatography.
(Dravidas *see* Systematic anthropology.)
2421 Archaeology.
2423 Folk-lore.
2431 Ceylon.
2435 Archaeology.
2439 Weddas (see also under Systematic anthropology).
2441 Chinese empire.
2443 Somatography.
2445 China proper.
2449 Thibet.
2451 Mongolia.
2453 Manchuria.
2461 Archaeology.
2463 China proper.
2465 Thibet.

2467 Mongolia.
2469 Manchuria.
2475 Chinese folk-lore.
2477 Korea.
2479 Somatography.
2481 Archaeology.
2483 Folk-lore.
2485 Japan.
2487 Somatography.
2491 Archaeology.
2493 Folk-lore.
2499 Ainus (ethnography; see also under Systematic anthropology).
2511 Further India.
2513 Somatography.
2515 French Indo-China.
2517 Laos States.
2519 Burma.
2521 Siam.
2523 Malay Peninsula.
2531. Archaeology.
2533 French Indo-China.
2535 Laos States.
2537 Burma.
2539 Siam.
2541 Malay Peninsula.
2547 Folk-lore.
2551 Andaman Islands.
2553 Archaeology.
2555 Nicobar Islands.
2557 Archaeology.
2561 Oceanica.
2563 Archaeology.
2565 Folk-lore.
2567 Malay Archipelago.
2571 Somatography.

2573 Archaeology.
2577 Sumatra.
2579 Archaeology.
2583 Java.
2585 Archaeology.
2589 Borneo.
2591 Archaeology.
2595 Celebes.
2597 Archaeology.
2601 Timor and neighboring islands.
2603 Archaeology.
2607 Moluccas.
2609 Archaeology.
2613 Philippine Islands.
2615 Somatography.
2617 Archaeology.
2625 Minor Islands.
2627 Archaeology.
2631 Micronesia.
2633 Somatography.
2635 Archaeology.
2639 Melanesia.
2641 Somatography.
2643 Archaeology.
2651 Papuasia.
2653 Somatography.
2655 Archaeology.
2661 Hawaii.
2663 Somatography.
2665 Archaeology.
2669 New Zealand.
2671 Somatography.
2673 Archaeology.
2681 Australia and Tasmania.
2683 Australia.
2685 Somatography.

2687 Victoria.
2689 New South Wales.
2691 Queensland.
2693 South Australia.
2695 Western Australia.
2699 Archaeology.
2701 Victoria.
2703 New South Wales.
2705 Queensland.
2707 South Australia.
2709 Western Australia.
2713 Tasmania.
2715 Archaeology.
2721 Africa.
2723 Archaeology.
2725 Folk-lore.
2777 Hamitic peoples.
2781 Bantu peoples.
2785 North East Africa.
2789 Egypt.
2791 Archaeology.
2795 Nubia.
2797 Archaeology.
2801 Egyptian Sudan.
2803 Archaeology.
2807 Abyssinia.
2809 Archaeology.
2813 Somaliland.
2815 Archaeology.
2819 North Africa.
2821 Archaeology.
2825 Tunis.
2827 Archaeology.
2831 Algeria.
2833 Archaeology.
2837 Morocco.

2839 Archaeology.
2843 West Africa (North Central).
2847 Senegambia.
2849 Archaeology.
2853 Niger basin.
2855 Archaeology.
2861 Chad basin.
2863 Archaeology.
2867 Coast regions.
2869 Archaeology.
2873 East Central Africa.
2877 British East.
2879 Archaeology.
2883 German East.
2885 Archaeology.
2889 Portuguese East.
2891 Archaeology.
2895 West Africa (South Central).
2897 Kamerun.
2899 Archaeology.
2903 French Kongo.
2905 Archaeology.
2909 Kongo Free State.
2911 Archaeology.
2915 British Central Africa.
2917 Archaeology.
2921 Portuguese West.
2923 Archaeology.
2927 South Africa.
2931 German West Africa.
2933 Archaeology.
2937 British South Africa.
2939 Archaeology.
2943 Orange Free State (Former).
2945 Archaeology.
2949 South African Republic (Former).

2951 Archaeology.
2955 Cape Colony.
2957 Archaeology.
2961 East African Islands.
2963 Madagascar.
2965 Archaeology.
2971 Mauritius.
2973 Archaeology.
3001 America.
3003 Archaeology.
3007 North America.
3009 Archaeology.
3011 Cliff dwellers.
3015 Mound builders.
3021 North American Indian.
3025 Sociology.
3027 Religion.
3029 Technology and art.
3031 Folk-lore.
3035 Customs.
3037 Ethics.
3039 Language (From an ethnical point of view).
3051 Athapascans.
3055 Algonquins.
3059 Iroquois.
3063 Muskokis.
3067 Pawnees.
3071 Dakotas or Sioux.
3075 Pacific Coast tribes.
3079 Yumas.
3083 Hopis.
3087 Pimas.
3091 Kioways.
3093 Other tribes.
3095 Eskimos.

3101 Greenland.
3103 Archaeology.
3107 British North America.
3109 Archaeology.
3111 Folk-lore.
3121 United States.
3125 Archaeology.
3129 Folk-lore.
3135 Maine.
3137 Archaeology.
3141 Folk-lore.
3145 Massachusetts.
etc.
etc.
3401 Mexico.
3403 Archaeology.
3407 Chiapas.
3409 Yucatan.
3415 Central America.
3417 Archaeology.
3421 Guatemala.
3425 Archaeology.
3431 British Honduras.
3435 Archaeology.
3441 Honduras.
3443 Archaeology.
3445 Nicaragua.
3447 Archaeology.
3451 Costa Rica.
3453 Archaeology.
3461 West Indies.
3463 Archaeology.
3467 Cuba.
3469 Archaeology.
3471 Puerto Rico.
3473 Archaeology.

3475 Haiti.
3477 Archaeology.
3481 Jamaica.
3483 Archaeology.
3487 Bahamas.
3489 Archaeology.
3495 Other Islands.
3499 Bermudas.
3501 Archaeology.
3515 South America.
3517 Archaeology.
3521 South American Indian.
3525 Sociology.
3527 Religion.
3531 Technology and art.
3533 Folk-lore.
3537 Customs.
3539 Ethics.
3541 Language (From an ethnical point of view).
3551 Colombia.
3553 Archaeology.
3557 Venezuela.
3559 Archaeology.
3563 Guiana.
3565 Archaeology.
3569 Ecuador.
3571 Archaeology.
3575 Peru.
3577 Archaeology.
3579 Bolivia.
3581 Archaeology.
3583 Brazil.
3587 Archaeology.
3591 Chile.
3593 Archaeology.

3601 Paraguay.
3603 Archaeology
3611 Uruguay.
3613 Archaeology.
3621 Argentina.
3623 Archaeology.
3631 Terra del Fuego.
3635 Archaeology.

PART III.

BIBLIOGRAPHY.

PART III.

BIBLIOGRAPHY.

1501 Hundt, Magnus.

Anthropologium de hominis dignitate, natura et proprietatibus, de elementis, partibus et membris humani corporis... Liptzick, 1501. 120 l. *4° cop.

1668 Sperling, Johann.

Physica anthropologia Johannis Sperlings. Ed. 3. Wittebergae, impensis hered. J. Bergeri, 1668. 16 p. l., 780, [30] p. 16 cm.

"Anthropologia physica est scientia hominis, quaternus corpus naturale est. Dividitur in psychologiam et somatologiam. Psychologia est scientia de anima humana. Somatologia est scientia de corpore humano."

1680 Haworth, Samuel.

Anthropologia, or A philosophic discourse concerning man. Being the anatomy of both his soul and body. Wherein the nature, origin, union, immateriality, immortality, extension, and faculties of the one, and the parts, humours, temperaments, complexions, functions, sexes and ages, respecting the other, are concisely delineated. By S. H.... London, S. Foster, 1680. 18 p. l., 211 p. 15 cm.

* The size has been given in cm. except for a few titles not copied from the book.

1749 Buffon, Georges Louis Leclerc, comte de.

Histoire naturelle de l'homme. (*In his* Histoire naturelle générale et particulière. t. 3. Paris, 1749. p. 305-530.)

— — (*In his* Œuvres complètes. t. 4. Paris, 1847.)

PARTIAL CONTENTS:—De la nature de l'homme.—De l'enfance de l'homme.—De la puberté.—De l'âge viril de l'homme.—Exemples au sujet des nains.—Nourriture de l'homme dans les différents climats.—De la vieillesse et de la mort.—Etat général des naissances, mariages, morts, etc.—Du sens de la vue.—Du sens de l'ouïe.—Des sens en général.—Variétés dans l'espèce humaine.

1775 Blumenbach, Johann Friedrich.

De generis humani varietate nativa. Gottingae, typis F. A. Rosenbuschii [1775] 8°. cop.

— — Editio tertia. Præmissa est epistola ad virum perillustrem, Josephum Banks... Gottingae, apud Vandenhoek et Ruprecht, 1795. 8°. cop.

— Ueber die natürlichen Verschiedenheiten im Menschengeschlechte; nach der 3. Ausg. übersetzt, mit Zusätzen von J. G. Gruber. Leipzig, Breitkopf, 1798. 8°. cop.

First and third edition translated into English and included in "The anthropological treatises of...Blumenbach," edited by Th. Bendyshe and pub. for the Anthropological Society, London, 1865.

1798 Kant, Immanuel.

Anthropologie in pragmatischer Hinsicht abgefasst. 3. verb. Aufl. Königsberg, Universitätsbuchhandlung, 1820. xvi, 332 p. 21 cm.

CONTENTS:—Anthropologische Didaktik: Vom Erkenntnissvermögen; vom Gefühl der Lust und Unlust; vom Begehrungsvermögen.—Anthropologische Charakteristik: Vom Charakter der Person, des Geschlechts, des Volks, der Rasse, der Gattung.

1798 "Die physiologische Menschenkenntnis geht auf die Erforschung dessen, was die *Natur* aus dem Menschen macht, die pragmatische auf das was *er*, als freyhandelndes Wesen, aus sich selber macht, oder machen kann und soll."

1st ed. 1798; 2d. 1800.

1803 Blair, William.

Anthropology; or, The natural history of man; with a comparative view of the structure and functions of animated beings in general...London, T. N. Longman [etc.] 1803. viii, [5]—163 p. 22 cm.

Chiefly confined to human anatomy and physiology; p. 156-163 devoted to physiognomy and craniognomy.

1813 Prichard, James Cowles.

Researches into the physical history of man. London, 1813. 8°. cop.

An extension of his thesis De generis humani varietate. 1808.

— — 2d ed. London, 1826. 2 v. 8°. cop.

— — 3d ed. London, Sherwood, Gilbert & Piper [etc.], 1836-47. 5 v. plates. 22½ cm.

— — 4th ed. London, 1851. v. 1. 22½ cm.

1822 Heinroth, Johann Christian August.

Lehrbuch der Anthropologie. Zum Behuf academischer Vorträge, und zum Privatstudium. 2. verm. und verb. Ausg. Leipzig, F. C. W. Vogel, 1831. x, 518 p. 22cm.

CONTENTS:—Der Mensch als Einzelwesen (vom leiblichen Leben; vom Seelenleben, etc.).—Der Mensch in der Gesellschaft.

"Die Anthropologie ist die Lehre vom Menschen, wiefern derselbe in seiner Einrichtung und Lebendigkeit einen besonderen und eigenthümlichen Charakter offenbart. Dieser Charakter ist die Vernunft, das moralische Prinzip, oder das Prinzip der Freiheit."

1st ed. 1822.

1822 Steffens, Henrich.

Anthropologie. Breslau, 1822. 2 v. 20 cm.

CONTENTS:—1. Bd. Geologische Anthropologie. Uebergang zur physiologischen Anthropologie. 2. Bd. Physiologische Anthropologie. Psychologische Anthropologie.

The author treats his subject from the standpoint of the hazy natural philosophy of those days.

1824 Virey, Julien Joseph.

Histoire naturelle du genre humain. Nouv. éd., augm. et entièrement refondue. Paris, Crochard, 1824. 3. v. plates (partly col.) 21½ cm.

PARTIAL CONTENTS:—De la race humaine en général, et de ses rapports avec les autres êtres.—De l'homme considéré dans sa constitution physique, et son organisation par rapport aux autres animaux.—Des âges et des modifications qu'ils apportent dans l'homme.—De la femme et de ses attributs physiques et moraux.—Des espèces et races d'hommes.—Des maladies qui attaquent l'espèce humaine.—De l'homme intellectuel et moral.—Les sociétés humaine.—Coutumes particulières à la race humaine.—Des animaux les plus voisins de la race humaine.

First ed. Paris, 1801. 2 v.

1825 Bory de Saint-Vincent, Jean Baptiste Geneviève Marcellin.

L'homme; essai zoologique sur le genre humain (*In* Dictionnaire classique d'histoire naturelle. t. 8. Paris, 1825.)

— — 2. éd. Paris, 1827. 2 v. 24°. cop.

— — 3. éd. Paris, Rey et Gravier, 1836. 2 v. 14½ cm.

CONTENTS:—De la place qu'occupe le genre homme dans la nature.—S'il existe une seule ou plusieurs espèces dans le genre homme.—Espèces du genre homme.—Si chaque espèce du genre humain eut son berceau particulier.—De l'homme dans l'état du nature, et comment il en sortit pour s'élever à la civilisation.

1826 Desmoulins, Antoine.

Histoire naturelle des races humaines, du nord-est de l'Europe, de l'Asie boréale, et orientale, et de l'Afrique australe, d'après des recherches spéciales d'antiquités, de physiologie, d'anatomie et de zoologie, appliquée à la recherches des origines des anciens peuples, à la science étymologique, à la critique de l'histoire, etc.... Paris, Méquignon-Marvis, 1826. xxxiv, 2, 392 p. 6 pl., fold. tab. 21 cm.

1827 Lacépède, Bernard Germain Etienne de la Ville, comte de.

Histoire naturelle de l'homme.... Paris, 1827. 8°. cop.

— — Paris, Pitois-Levrault et Cie. [etc.] 1839. 2 p. l. lxxii, 73-321 p. front., facsim. 20½ cm.

Extracted from the 21st vol. of Dictionnaire des sciences naturelles.

1831 Kant, Immanuel.

Menschenkunde; oder Philosophische Anthropologie. Nach handschriftlichen Vorlesungen hrsg. von Fr. Chr. Starke. Leipzig, 1831. 8°. cop.

1836 Burdach, Karl Friedrich.

Der Mensch nach den verschiedenen Seiten seiner Natur; oder, Anthropologie für das gebildete Publikum. Stuttgart, Balzsche Buchhandlung, 1836. plates. 8°.

CONTENTS:—Das leibliche Leben.—Das animalische Leben.—Das Seelenleben.—Der Verlauf des Lebens.—Das Menschengeschlecht.

— Anthropologie für das gebildete Publikum. Unter Mitwirkung des Verfassers umgearb. von Ernst Burdach. Stuttgart, 1846-7. 8°. cop.

1838 Courtet, Alexandre Victor.

La science politique fondée sur la science de l'homme, ou Etude des races humaines sous le rapport philosophique, historique et social. Paris, A. Bertrand, 1838. 2. p. l., xv, 397, [2] p. 24½ cm.

"Il s'agit ici de deux choses: d'abord, de la science de l'homme, c'est-à-dire, de cette partie de la science de l'homme qu'on appelle l'anthropologie, et qui traite de l'histoire naturelle des races humaines; il s'agit ensuite des applications politiques que ce sujet comporte."

1841 Edwards, William Frédéric.

Esquisse de l'état actuel de l'anthropologie, ou de l'histoire naturelle de l'homme. (*In* Societé ethnologique, Paris, Mémoires. Paris, 1841. v. 1. p. [109]-128.)

L'histoire naturelle de l'homme ou l'anthropologie comprend la connaissance de l'homme sous les rapports du physique et du moral."

1843 Prichard, James Cowles.

The natural history of man, comprising inquiries into the modifying influence of physical and moral agencies on the different tribes of the human family. London, Baillière, 1843. 8°. cop.

— — 2d ed. London, 1845. 8°. cop.

— — 3d ed., enl. London, H. Baillière; [etc., etc.] 1848. xvii, 677 p. incl. front., illus. plates. 22½ cm.

— — 4th ed. London, 1855. 2 v. illus., plates. French ed. in 2 v., Paris, 1843. 22½ cm.

Tissot, Joseph.

Anthropologie spéculative générale, comprenant: 1°, La psychologie expérimentale en-elle-même et dans ses rapports avec la physiologie; 2°, L'exposi-

1843 tion et l'examen des doctrines de Bichat, de Cabanis, de Maine de Biran, de Bérard, de Broussais, de MM. Magendie, J. Muller, etc. sur le rapport du physique et du moral; 3°, L'analyse très-détaillée et la critique de la Physiognomie de Lavater et des Leçons de phrénologie de Broussais; 4°, Enfin la psychologie rationelle pure. Paris, Ladrange, 1843. 2 v. 23 cm.

"Je ne traite dans cette ouvrage qu'une partie de l'anthropologie générale, savoir: la partie *spéculative*. Il y a donc aussi une anthropologie *pratique* générale, qui n'est autre chose que la description des mœurs."

1845 **Omalius d'Halloy, Jean Baptiste Julien d'.**

Des races humaines; ou, Eléments d'ethnographie. Paris, P. Bertrand; [etc., etc.] 1845. vii, 208 p. 22cm.

"L'ethnographie, ou description des peuples, a pour but de faire connaître les subdivisions du genre humain sous le rapport de leurs caractères naturels, tels que les formes et la couleur, ainsi que sous celui des caractères sociaux, de langage, de filiation historique, de mœurs et de religion."

1847 **Peipers, Eduard Philipp.**

Die Anthropologie, oder die Wissenschaft der Erfahrung. Der Positiven Dialektik 2. Theil. Düsseldorf, Bötticher, 1847. xiv, 342 p. 8°. cop.

Prichard, James Cowles.

On the relations of ethnology to other branches of knowledge. Delivered at the anniversary meeting of the Ethnological society, June 22, 1847. Edinburgh, Neil & Co., 1847. 31 p. 8°. cop.

Ethnology is the history of human races and includes everything that can be known of their origin and mutual relations. Ethnology is more closely related to history than to zoology, because it is specially concerned with the origin of peoples.

1847 while natural history has to do with the history of the human species. Its handmaids are anatomy, physiology, zoology, physical geography, archæology and history.

1848 **[Burke, Luke.]**

Outlines of the fundamental doctrines of ethnology; or, The science of the human races. (*In the* Ethnological journal. London, 1848-49. [v. 1] p. 1-8, 129-141, 235-239.)

"Ethnology is a science which investigates the mental and physical differences of mankind, and the organic laws upon which they depend; and which seeks to deduce from these investigations, principles for human guidance in all the important relations of social existence....Ethnology divides itself into two principal departments, the scientific and the historic. Under the former is comprised everything connected with the natural history of man...under the latter, every fact in civil history, which has any important bearing, directly or indirectly, upon the question of races."

Lawrence, William.

Lectures on comparative anatomy, physiology, zoology and the natural history of man.... 9th ed. London, H. G. Bohn, 1848. viii, 396 p. xii pl. 19 cm.

"I design, on the present occasion, to consider man as an object of zoology;—to describe him as a subject of the animal kingdom. I shall therefore first enumerate, and consider the distinction between him and animals, and shall then describe and attempt to account for the principal differences between the various races of mankind."

First edition, 1819.

1850 **Latham, Robert Gordon.**

The natural history of the varieties of man. London, J. van Voorst, 1850. xxviii, 574 p. illus. 22 cm.

"Bibliography": p. [xiii]—xv.

1850 "The natural history of man is chiefly divided between two subjects, anthropology and ethnology. Anthropology determines the relations of man to the other mammalia. Ethnology, the relations of the different varieties of mankind to each other....Whilst history represents the actions of men as determined by *moral,* ethnology ascertains the effects of *physical* influences....The simple record of facts constitutes ethno*graphy,* or *descriptive* ethn*ology*....The highest ethnological problems are those connected with, (1) the unity; (2) the geographical origin; (3) the antiquity; and (4) the future destination upon earth of man."

1852 Frankenheim, Moritz Ludwig.

Völkerkunde. Charakteristik und Physiologie der Völker. Breslau, Trewendt & Granier, 1852. viii, 559 p. 22cm.

"Unsre Aufgabe besteht daher in drei Theilen. Wir werden erstlich die Natur betrachten müssen, nicht blos als Schauplatz der Thätigkeit des Menschengeistes, sondern auch als eine mächtig in sein Leben eingreifende Kraft; zweitens, den Menschen nach den geistigen und körperlichen Anlagen, die er schon durch die Abstammung, unabhängig von der Erziehung, besitzt; drittens, die Völker unter dem Einflusse dieser Erziehung."

1853 Hollard, Henry.

L'homme et des races humaines. Paris, Labé, 1853. viii, 296 p. 18½ cm.

A plea for monogenism.

CONTENTS:—Caractères de l'homme: 1. psychologiques, 2. corporels.—Diversité du règne humain.

1856 Fichte, Immanuel Hermann.

Anthropologie. Die Lehre von der menschlichen Seele. Begründet auf naturwissenschaftlichem Wege.... 3. verm. und verb. Aufl. Leipzig, F. A. Brockhaus, 1876. xliii, 623, [1] p. 24 cm.

1st ed., 1856.

1859 **Latham, Robert Gordon.**

Descriptive ethnology.... London, J. van Voorst, 1859. 2 v. 22 cm.

Waitz, Franz Theodor.

Anthropologie der Naturvölker. Leipzig, F. Fleischer, 1859-72. 6 v. plates, fold. maps. 22 cm.

"Er sieht die Aufgabe der Anthropologie in der Vereinigung dessen, was auf zwei verschiedenen Gebieten, welche sich mit dem Menschen beschäftigen, geleistet worden ist: in der Anatomie, Physiologie und Psychologie einerseits und in der Kulturgeschichte mit allen sich ihr anschliessenden Wissenschaften anderseits.... Waitz unterscheidet vier Hauptaufgaben der Anthropologie: (1) Die Wechselwirkung zwischen der physischen Organisation und dem psychischen Leben des Menschen zu erforschen; (2) Die Frage nach dem äusseren Umfange und der inneren Zusammengehörigkeit des Menschen zu beantworten....(3) Die Frage nach dem Naturzustande des Menschen zu erörtern....(4) 'Die vierte Hauptaufgabe der Anthropologie ist die der Ethnographie oder Ethnologie, die sich mit der Untersuchung der Stammverwandtschaften der einzelnen Völker und Völkerstämme beschäftigt.'"

M. Winternitz in Globus, v. 78.

Waitz, Franz Theodor.

Introduction to anthropology.... Edited with numerous additions by the author from the first volume of "Anthropologie der Naturvölker." By J. Frederick Collingwood...London, Anthropological society, 1863. 2 p. l., xvi, 404, 15 p. 22 cm. (Anthropological society of London. Pub. v. 1.)

See his Anthropologie.

1861 **Quatrefages de Bréau, Jean Louis Armand de.**

Discours d'ouverture du cours d'anthropologie, professé au Muséum d'histoire naturelle. (*In* Gazette médicale de Paris. Paris, 1861. 3d ser., v. 16, p. 783-792.)

1861 "Il va sans dire que les caractères physiques extérieurs, les caractères anatomiques et physiologiques auront toujours le pas sur tous les autres. Mais devons-nous nous en tenir là, comme le voudraient quelques anatomistes exclusifs? Non. Le naturaliste qui fait l'histoire des fourmis et du castor, ne manque pas d'insister sur les instincts, les mœurs, l'industrie de ces animaux. Pourrions-nous agir autrement lorsqu'il s'agit de l'homme?...Les manifestations de la moralité et de la religiosité devront de même avoir leur part dans notre étude."

1862 Bernard, Claude.

Coup d'œil sur la science ethnographique (*In* Revue orientale et américaine. Paris, 1862. v. 7, p. 283-87.)

"La Société d'ethnographie, d'après sa propre définition, s'occupe de l'étude physique, morale et religieuse de l'homme."

1863 Brace, Charles Loring.

The races of the Old World; a manual of ethnology. New York, C. Scribner, 1863. xv, [13]—540 p. 20½ cm.

"Ethnology, according to its literal derivation, means the science of nations; but in the more comprehensive modern classification, nations have been divided according to descent or race, and the word has come to mean the *Science of races.* Perhaps for a treatise like the present, if the word were not strange to common usage, *Ethnography,* or a description of races, would be a more appropriate title."

Broca, Pierre Paul.

Review of the proceedings of the Anthropological society of Paris. (*In the* Anthropological review. London, 1863. v. 1, p. 274-310.)

"Ethnology is then only a part of the science of man; the other part is 'general anthropology.' Henceforth they form but one science....Ethnology, or the science of human races, comprises the study of their distinctive characters and of their classification, their languages, their manners, creeds, industry

1863 and arts, and the part they play in history....[But] all the human races...form a great whole...and it is important to examine the group in its *ensemble,* to determine its position in the series of beings...its common characters, whether in the anatomical and physiological or in the intellectual order."

Hunt, James.

Introductory address on the study of anthropology, delivered before the Anthropological society of London. (*In the* Anthropological review. London, 1863. v. 1, p. 1-20.)

"Anthropology is...the science of the whole nature of man. Biology, anatomy, chemistry, natural philosophy and physiology must all furnish the anthropologist with materials, from which he may make his deductions. While ethnology treats of the history or science of nations or races, we have to deal with the origin and development of humanity....We shall treat of every thing that will throw light on the physical or psychological history of man. But in doing this we require the aid of the geologist, achæologist, anatomist, physiologist, psychologist, and philologist."

Jackson, John William.

Ethnology and phrenology, as an aid to the historian. London, Trübner & Co., 1863. viii, 324 p. 18½ cm.

CONTENTS:—The place of man in the scale of being.—Antiquity of man. —The races of mankind.

1864 **Hunt, James.**

President's address. 1864. (*In* Journal of the Anthropological society of London. London, 1864. v. 2., p. lxxx-xciii.)

"Archæology and ethnology have hitherto been kept separate, to the great injury of both sciences. They both form an integral part of our science....Anthropology includes every science which bears directly on the science of man or mankind, and includes anatomy, physiology, psychology, ethnography, ethnology, philology, history, achæology and palæontology as

1864 applied to man. Take either of these branches of science away, and we can no longer form a veritable science of man....We only make use of these sciences so far as they will throw light on the past, the present, and the probable future of the human family."

Lubach, Douwe.

Anthropologie en ethnologie. [n. p., 1864?] 16 p. 24 cm. Caption title.

From Kronijk voor geschiedenis en wetenschap.

A brief review of the state of the two sciences.

Vogt, Karl Christoph.

Lectures on man: his place in creation and in the history of the earth....Edited by James Hunt.... London, Anthropological society, 1864. xxii, 475, [1] p. 22 cm. (Anthropological society of London. Publications.)

Chiefly confined to zoological anthropology and phylology. Regards man as a distinct genus, consisting of several species or races. Advocates polygenism, the Darwinian theory and the high antiquity of man.

1865 **Bendyshe, Thomas.**

The history of anthropology. (*In* Anthropological society of London. Memoirs. London, 1865. v. 1, p. 335-458).

"Anthropology, or the science of man, is that science which deals with all phenomena exhibited by collective man, and by him alone, which are capable of being reduced to law."

Hunt, James.

President's address. (*In* Journal of the Anthropological society of London. London, 1865. v. 3, p. lxxxv-cxii.)

Gives a brief history of the terms anthropology, ethnology and ethnography, showing that the first mentioned is the oldest and better known of the three. Quotes "Encyclopédie des

1865 gens du monde" of 1833: "Anthropology embraces, 1st, The knowledge of the structure of the body and of its parts. 2d, The knowledge of the functions of the body and of its parts. 3rd, The knowledge of the dietic rules to preserve health. 4th, The knowledge of the faculties of the soul and of the mind and of their relations with the body." The author believes that the word ethnology had better be expunged from the nomenclature of anthropological sciences. He proposes the following terms: (1) *Historical anthropology,* for what has also been called human palæontology or of late palæoanthropology; (2) *Descriptive anthropology* for what "French writers have hitherto called ethnography"; (3) *Comparative anthropology,* for what "recent English and American writers have called ethnology," covering "the science of human races."

Huxley, Thomas Henry.

On the methods and results of ethnology. (*In his* Scientific memoirs. London, 1901. v. 3, p. 121-124.)

From Proc. of the Royal inst. of Great Britain, vol. iv, p. 461-63. June, 1865.

"Anthropology is that branch of zoology which is specially concerned with man. Ethnology is the more special science which determines the distinctive characters of the persistent modifications of mankind, ascertains the distribution of these modifications in present and past times, and searches after the causes or conditions of existence, both of the modifications and of their distribution."

Labarthe, Charles de.

Esquisse d'un tableau préparatoire génésiaque pour l'établissement d'un programme scientifique de l'ethnographie. (*In* Société d'ethnographie. Actes. Paris, 1865. v. 5, p. 146 fol.) cop.

Prideaux, T. S.

On the principles of ethnology. (*In* Ethnological society of London. Transactions. London, 1865. n. s. v. 3, p. 408-417.)

1865 "Ethnology to become a science must be based on induction. A great quantity of facts relating to the physical and mental differences presented by mankind have, of late years, been collected by the praiseworthy industry of observers.... [but] we have no hesitation in expressing the opinion that the foundation stone of a durable and scientific edifice, embodying the laws of ethnology, has yet to be laid."

Schmidt, Karl.

Die Anthropologie. Die Wissenschaft vom Menschen in ihrer geschichtlichen Entwicklung und auf ihrem gegenwärtigen Standpunkte. . . . 2. gänzlich umgearb. Auflage der "Anthropologischen Briefe." Dresden, L. Ehlermann [1865]. 2 v. illus., 2 pl. 22 cm.

CONTENTS:—1. Theil. Einleitung und Geschichte der Anthropologie. 2. Theil. A. Naturleben und Menschenleben. B. Das Gattungswesen des Menschen: I. Die Somatologie (Anatomie, Physiologie); II. Die Psychologie; III. Die Entwicklung der Menschheit und des Einzelmenschen. C. Die Species der Menschheit: I. Die Entwicklung des Erdorganismus. II. Die Menschenrassen nach ihrer Physis und Psyche. III. Die Völker. D. Die Individualitäten der Menschheit.

1866 **Hunt, James.**

Address delivered at the third anniversary meeting of the Anthropological society of London. (*In* Journal of the Anthropological society of London. London, 1866. v. 4, p. lix-lxxxi.)

The author proposes to add a new division to the three recommended by him in 1865. This would make Anthropology consist of "(1) Archaic anthropology, or the past history of man, from his physical remains and works. (2) Historical anthropology, or the past history of mankind, as deduced from mythology, creeds, superstitions, language, traditions, etc. (3) Descriptive anthropology, or the description of man and mankind. (4) Comparative anthropology, or the comparison of different men and different races of men with one another in the first place, and a comparison of man with the lower animals in the second."

1866 Nieto Serrano, Matías.

Address as president of the Spanish anthropological society. (*In the* Anthropological review. London, 1866. v. 4, p. 186-197.)

"Anthropology is the study of human nature, not of nature alone or humanity alone, it is the synthesis of both ideas.... Man is, in fact, the object of our studies; not man in the abstract as separated from nature, but as bound up with her, living and breathing."

1867 Broca, Pierre Paul.

Broca on anthropology (*In the* Anthropological review. London, 1867-68. v. 5, p. 193-204 and v. 6, p. 35-52.)

Translated from Nouveau dict. encyclopédique des sciences médicales.

"Anthropology is that science which has for its object the study of the human group considered in its *ensemble,* in its details and in its relation to the rest of nature....We may bring all the studies relating to the knowledge of the human group under three heads. (1) It is first necessary to determine the position of this group in the series of creatures...[i. e.] *Zoological anthropology.* (2) The human group once characterised, circumscribed, and classed as a group in its *ensemble* must then be considered by itself; it must be divided and subdivided, and each of these partial groups must be studied separately. This constitutes *Descriptive anthropology.* Numerous physiological differences coincide with the physical differences... (3)...*General anthropology,* which has for its object the study of the human group in its *ensemble.*" The latter includes comparative anatomy, physiology, psychology and pathology of races; anthropometry, vital statistics, environment, acclimatization, heredity, antiquity of man, polygenism and monogenism, etc. It is in short the biology of the human species, while the second division confines itself to the description of the various races, their physical, intellectual and social peculiarities, borrowing part of its data from ethnography or the description of peoples. It has also been termed ethnology.

1867 Broca, Pierre Paul.

Anthropologie. (*In his* Mémoires d'anthropologie. Paris, 1871-88. v. 1, p. 1-41.)

Reprinted from Dictionnaire encyclopédique des sciences médicales, v. 5, p. 276 fol.

See English translation of 1867.

Wallace, Alfred Russel.

Anthropology; address. (*In* British association for the adv. of science. Report. London, 1867. p. 93-94 of Notes and abstracts.)

"Anthropology is the science which contemplates man under all his varied aspects (as an animal, and as a moral and intellectual being) in his relations to lower organisms, to his fellow men, and to the universe. The anthropologist seeks to collect together and systematize the facts and the laws, which have been brought to light by all those branches of study which, directly or indirectly, have man for their object." The physiologist, the comparative anatomist and zoologist, the psychologist, etc., each furnishes part of the needed material.

1868 Davis, Joseph Barnard.

Anthropology and ethnology (*In the* Anthropological review. London, 1868. v. 6, p. 394-399.)

A plea for the amalgamation of the Anthropological and Ethnological societies of London and for the retention of the term Anthropological for the new society.

1869 Jeffries, John P.

The natural history of the human races.... New York. Printed for the author by E. O. Jenkins, 1869. 380 p. col. front., illus., col. plates. 24 cm.

CONTENTS:—Antiquity of man.—Distribution of man.—The earth's crust.—Physical man.—Natural history of man.—[Description of the various races and types] The social nature of man.—Man morally considered.

1870 Grandesso-Silvestri, Olinto.

Critica e teorica delle scienze antropologiche. (*In* Gazzetta medica italiana, Provincie venete. Padova, 1870. v. 13, p. 313-316.)

A plea for the use of statistical methods in anthropology.

Wake, Charles Staniland.

The aim and scope of anthropology. (*In* Journal of anthropology. London, 1870-71. p. 1-18.)

The author approves of Mr. L. Owen Pike's statement: "Without psychology there is no anthropology." But "it is with the products of thought, and not with the laws of its operation, that the science of man is especially concerned." They embrace social phenomena, language, religion, and morals, and while physical anthropology may be of greater value as an aid to external classification, the former line of research is of greater *absolute* importance for the science of man, classification not being the ultimate aim of anthropology. The author does not regard the question of the origin of man as very important, and it cannot be solved by anthropology alone. This science has to do with man only after his appearance with the structure and faculties which constitute him man.

1871 Bray, Charles.

A manual of anthropology, or Science of man, based on modern research. London, Longmans, Green, Reader, and Dyer, 1871. xxiii, 358 p. 17½ cm.

CONTENTS:— In the beginning.—Man.—Morality.—Physics and metaphysics.—Religion.—Sociology.—Summary and conclusions.

2d ed. London, 1883.

Rokitansky, Carl, Freiherr von.

Eröffnungsrede, gehalten in der constituirenden Versammlung der Anthropologischen Gesellschaft in Wien am 13. Februar 1870. (*In* Mittheilungen

1871 der Anthropologischen Gesellschaft in Wien. Wien, 1871. v. 1, p. 1-10.)

"Die Aufgabe der Anthropologie ist die Naturgeschichte des Menschen....Ihre wesentlichsten Grundlagen sind die Anatomie und Physiologie; in ihnen muss sich jede Beobachtung vertiefen, alles was der Mensch anstrebt und schafft, an materiellen und geistigen Erzeugnissen, muss in ihnen begründet werden."

Anthropologists were at first chiefly interested in the study of the human body and the human mind; the great discoveries next brought ethnography into vogue; and with the great revival of natural science archæology claimed the share of their attention. The author divides the science into (1) Zoological anthropology; (2) Comparative anthropology, comprising the science of races and also ethnology; (3) A branch dealing with the questions of monogenism and polygenism, influence of climate and surroundings, etc.; (4) The early history of man.

Tylor, Edward Burnett.

Primitive culture: researches into the development of mythology, philosophy, religion, art and custom....London, J. Murray, 1871. 2 v. 22 cm.

The author regards the present work, a continuation of his "Researches into the early history of mankind," as a study in Rational ethnography, which he defines as "the investigation of the causes, which have produced the phenomena of culture, and the laws to which they are subordinate."

2d ed., 1873; 1st American from the 2d English, Boston, 1874. 3d edition revised, 1891; 4th ed, 1903.

German translation, Leipzig, 1873; French tr., Paris, 1876-1878; translated also into Russian and Polish.

1872 **Turner, Sir William.**

Anthropology; address. (*In* British association for the adv. of science. Report. London, 1872. p. 145-147 of Notices and abstracts.)

1872 Anthropology embraces the nature and constitution of physical, psychical and moral man; it studies the differences and resemblances between man and other beings, his habits and language, his history, past, present and future.

1873 **Fox, Augustus Lane.**

Anthropology; address (*In* British association for the adv. of science. Report. London, 1873. p. 157-174 of Notices and abstracts.)

Advocates the forming of special societies, to be regarded as branch sections of anthropology, devoted to (1) Protohistoric or biblical archæology; (2) Prehistoric archæology; (3) Philology; (4) Biology, including psychology and comparative anatomy, in so far as it relates to man; (5) Descriptive ethnology.

1874 **Ecker, Alexander.**

Perty, Maximilian. Die anthropologie. (*In* Archiv für anthropologie. Braunschweig, 1874. v. 7, p. 144-145.)

"Unter 'Anthropologie' hat man bekanntlich im Laufe der Zeit sehr Verschiedenes verstanden. Als das Wort zuerst gebraucht wurde, verstand man darunter insbesondere die Lehre von der physischen Natur des Menschen, wobei man bald mehr den Bau (Anatomie), bald mehr die Lebensäusserungen (Physiologie) im Auge hatte. Später, am Ende des vorigen und Anfang dieses Jahrhunderts, war es dagegen die Psychologie, die sich fast ausschliesslich dieses Namens bemächtigte. Beidemal war es aber das menschliche Individuum, mit welchem sich die Anthropologie beschäftigte. Die *heutige* Anthropologie aber hat es mit der *Menschheit*, d. h. mit der Gattung, Ordnung, Classe, Reich: *Mensch,* wie man die Abtheilung nun...nennen mag, zu thun und wird am ersten durch den Begriff: Naturgeschichte oder Zoologie der Menschheit gedeckt.—Der Verfasser...hat in dem *ersten* Band desselben die *Anthropologie* in dem ältern Sinn, d. h. als Lehre vom menschlichen Individuum behandelt."

See entry for Perty, 1874.

1874 **Ecker, Alexander.**

Die Zwecke der Deutschen Gesellschaft für Anthropologie, Ethnologie und Urgeschichte. (*In* Correspondenz-Blatt der Deutschen Gesellschaft für Anthropologie, Ethnologie und Urgeschichte [Jahrgang 1870]. Braunschweig, 1874. p. 41-44 and 49-53.)

Defines anthropology as the natural history or zoology of man. It deals first of all with the position of man in nature. Next comes the investigation of the distinguishing traits of races, tribes and peoples. This second division may be called "comparative anthropology, science of races, Völkerkunde, ethnology or ethnography." The third division is archæology (Urgeschichte).

Haeckel, Ernst Heinrich Philipp August.

Anthropogenie; oder Entwickelungsgeschichte des Menschen. Keimes- und Stammes-geschichte.... 5. umgearb. und verm. Aufl. Leipzig, W. Engelmann, 1903. 2 v. illus., 30 pl., tables. 25 cm.

1st ed. 1874.

Haeckel, Ernst Heinrich Philipp August.

The evolution of man: a popular exposition of the principal points of human ontogeny and phylogeny.. : . London, C. Kegan Paul & Co., 1879. 2 v. illus., plates. 19½ cm.

Perty, Joseph Anton Maximilian.

Die Anthropologie als die Wissenschaft von dem körperlichen und geistigen Wesen des Menschen... Leipzig und Heidelberg, C. F. Winter, 1874. 2 v. 23 cm.

CONTENTS:—1. Bd. Von dem menschlichen Individuum: Das Körperleben; Das Geistesleben.—2. Bd. Von der menschlichen

1874 Gattung: Die Entstehung des Menschengeschlechtes und seine Ausbreitung in Rassen und Völker; Die Kulturentwicklung der Menschheit.

"Die Anthropologie im umfassendsten Sinn ist die Wissenschaft von der Gesammterscheinung des menschlichen Wesens nach seiner räumlichen Ausbreitung über die Erde und seiner zeitlichen Entwicklung. Somatologie und Psychologie, pragmatische und theologische Anthropologie, Ethnographie und Culturgeschichte, etc., sind nur Theile der Wissenschaft vom Menschen."

1875 **Gerland, Georg Karl Cornelius.**

Anthropologische Beiträge. Halle, Lippert, 1875. v p., 1 l., 424 p. 22 cm.

"Definiert die Anthropologie als 'die Lehre von der menschlichen Gattung'; sie ist nach ihm 'zugleich erschöpfende Naturgeschichte der menschlichen Gattung, zugleich reale Grundlage der Philosophie'...'Mit der Ethnologie, der Lehre vom Wesen der Völker [das zweite Gebiet der Anthropologie] steht im nächsten untrennbaren Zusammenhange die Ethnographie, die Lehre von der jetzigen Verbreitung der Menschen auf Erden, von der Art und Zeit ihrer Verbreitung...Sie ist also wenn man will, die Statistik der Ethnologie, die geographische Seite der Völkerkunde.'"

M. Winternitz in Globus, v. 78.

"Naturwissenschaftlich dehnt sie (die Anthropologie) zuvörderst, was die Anatomie, die Physiologie, und zum Teil auch die Pathologie am Individuum betrachtet, aus auf die Menschheit im Ganzen; sie ist also eine Anatomie, Physiologie u. s. w. der Gattung. Sie vergleicht, sie misst..."

Wilde, Sir William Robert Wills.

Address to the Department of anthropology. (*In* British association for the adv. of science. Report. London, 1875. p. 116-128 of Notices and abstracts.)

"Anthropology, the science of man, so called; his origin, age and distribution on our globe, his physical conformation and susceptibility of cultivation; his various forms of speech; his laws, habits, manners, customs, weapons, and tools; his

1875 archaic markings, as also his pictorial remains; his tombs; ideographic and phonetic or alphabetic writing, down to his present culture in different countries; and his manufactures, arts, and degrees of intelligence in his different phases of life throughout the world,—all are presented for investigation by this section of the association."

Special subject: The early races who peopled Ireland.

1876 **Dressler, Oscar.**

Lehrbuch der Anthropologie zum Unterricht an höheren Schulen sowie zur Selbstbelehrung. Leipzig, J. Klinkhardt, 1876-79. 2 v. illus. 21 cm.

CONTENTS:—I. Th. Somatologie: 1. Abschnitt: Anatomie. 2. Abschnitt: Physiologie.

The "II. Theil," to include Psychology, apparently never published. The work as issued is nothing but a textbook in human anatomy and physiology. The two in conjunction with psychology are regarded as branches of General anthropology. Special anthropology would, according to the author, deal with man as a whole.

Hovelacque, Abel.

Ethnologie et ethnographie (*In* Société d'anthropologie de Paris. Bulletins. Paris, 1876. 2d ser., v. 11, p. 298-300.)

"Le sujet de l'étude de l'ethnologie et de l'ethnographie est donc un sujet général, celui des populations de la terre...Si l'ethnographie est la description particulière des populations, l'ethnologie est donc l'étude beaucoup plus générale des populations."

Nuova enciclopedia italiana. 6. ed. Torino, 1876-88. vol. 1.

Antropologia (scienz. nat.)

Anthropology is the natural history of man, being the highest section of zoology. It draws its material from many sci-

1876 ences: from anatomy and physiology, which deal with the structure and functions of the human body; from psychology, which investigates the faculties of the mind; from philology, ethics, political economy, history and paleoethnology.

Nuova enciclopedia italiana. 6. ed. Torino, 1876-88. vol. 8 (1879).

Etnografia. (Antrop.)

Ethnography deals with the origin, physical form, intellectual condition, morals and religion of the various peoples of the earth. In its narrower sense it is treated as a branch of *ethnology*, confining itself to the mere description of the various nations, classing them in families and groups. The other branch is *ethnogeny*, whose task is the investigation of their entangled origin. The former might be called geographical or descriptive ethnology, the latter geological ethnography or archæological ethnology. There are two schools of ethnologists, one basing its classification of peoples on anatomical characters, the other on language.

— **Peschel, Oscar Ferdinand.**

The races of man and their geographical distribution. From the German of Oscar Peschel. London, H. S. King & Co., 1876. xiv p., 1 l., 528 p. 20 cm.

CONTENTS:—Introduction (Man's place in creation; unity or plurality, place of origin; antiquity of the human race).—Physical characters.—Linguistic characters.—Industrial, social and religious phases of development.—The races of mankind: Australians, Papuans, Mongols, Dravidas, Hottentots and Bushmen, Negroes, Mediterranean nations.

— Völkerkunde. 7. Aufl. Unveränderter Abdruck des Urtextes. Leipzig, Duncker und Humblot, 1897. xiv, 570 p. illus. 23 cm.

1st ed. 1874.

Topinard, Paul.

L'anthropologie. Avec préface du professeur Paul Broca....Paris, Reinwald et Cie., 1876. 8°.

1876 (Bibliothèque des sciences contemporaines, t. 3.) 4th ed. Paris, 1884.

German translation. Leipzig, 1886-88. 2d ed. 1888.

Topinard, Paul.

Anthropology.... Translated by Robert T. H. Bartley.... London, Chapman and Hall; Philadelphia, J. B. Lippincott and Co., 1878. xvi, 548 p. 20 cm.

"For ourselves, we regard anthropology and ethnology as two different aspects of the study of man; two distinct sciences..., enjoying an independent existence, but always having a unity of design. The former occupies itself with man and the races of mankind...The latter only concerns itself with such peoples and tribes as geography and history hand over to us, and is divided into two parts—ethnography...and ethnology."

See fuller quotation under ethnology in Part 1.

Topinard, Paul.

Anthropologie, ethnologie et ethnographie. (*In* Société d'anthropologie de Paris. Bulletins. Paris, 1876. 2d ser., v. 11, p. 199-215.)

"L'étude des races et l'étude des peuples forment donc deux sujets différents auxquels des noms spéciaux conviennent. La première...est de l'anthropologie au même titre que celle qualifiée par M. Broca de *zoologique*; la seconde répond à ce que W. Edwards et la Société de Londres désignaient comme étant l'ethnologie. Mais, objectera-t-on, le mot fait double emploi avec celui d'*ethnographie*. Non, car il y a deux façons de considérer les peuples: 1° chacun d'eux en particulier; 2° tous ou plusieurs à la fois, afin d'en dégager les caractères plus ou moins communs, les traits différentiels... C'est dans ce dernier sens, en effet, qu'il faut considérer le mot ethnologie."

In the following discussion Broca defends his own conception of ethnology as synonymous with special anthropology, the study of human races.

1877 **Oberländer, Richard.**

Der Mensch vormals und heute. Abstammung, Alter, Urheimat und Verbreitung der menschlichen Rassen. Eine Völkerkunde für Alt und Jung. Leipzig, O. Spamer [1877]. viii, 311 p. incl. front., illus. plates. *22* cm.

"Mit den Formenverhältnissen des Menschen, mit dem Menschen als Exemplar der zoologischen Art *homo,* mit der geistigen und körperlichen Entwickelung des Menschengeschlechts, befasst sich die Menschenkunde, die Anthropologie. ...Wir gehen nun zur Völkerkunde, zur Ethnologie über, die den Menschen als ein zu einer bestimmten, auf Sitte und Herkommen beruhenden, durch gemeinsame Sprache geeinten Gesellschaft gehörendes Individuum auffasst....Eine der grössten Aufgaben der Völkerkunde besteht darin, zu untersuchen, in welcher verwandtschaftlichen Beziehung die Völker hinsichtlich ihrer körperlichen Merkmale, ihrer Sprache und ihrer Sitten miteinander stehen....Endlich beschäftigt sich die Ethnologie mit dem Kulturzustande der Völker, welcher für die Eintheilung derselben in Gruppen Bedeutung hat."

Quatrefages de Bréau, Jean Louis Armand de.

L'espèce humaine....3. éd. Paris, G. Baillière et Cie., 1877. *2* p. l., 368 p. *22* cm.

(Bibliothèque scientifique internationale. xxiii.) 1st ed. 1877.

— The human species. 2d ed. London, C. Kegan Paul & Co., 1881. x, 498 p. 19 cm.

(International scientific series. v. 26.) 1st English ed. 1879.

Rosny, Léon de.

Quelques mots sur la définition de l'ethnologie et de l'ethnogénie. (*In* Société d'ethnographie. Annuaire. 1877. Paris, 1877. p. 45-52.)

"L'ethnograpie est l'étude physique, morale et intellectuelle de l'humanité....L'anthropologie est avant tout une science

1877 naturelle qui, suivant l'étymologie de son nom...traite de l'étude de l'homme comme chef de l'échelle animale et comme l'être le plus parfait dans l'ordre psychologique...L'ethnologie s'occupe des modifications introduites dans les groupes de populations par les influences extérieures, par celles des milieux, c'est-à-dire par le climat, la situation géographique, le mode de nourriture, et par tout ce qui, dans les mœurs et les institutions, peut contribuer à altérer le type primitif et les caractères essentiels de la race. En un mot, l'ethnologie est la *science naturelle des sociétés*....Quand à l'ethnogénie... c'est la science qui s'occupe de la recherche des origines et des migrations des races."

Topinard, Paul.

L'art et l'anthropologie. (*In* Association française pour l'avancement des sciences. Compte-rendu. Paris, 1877. p. 618-623.)

Insists on the value of the study of anthropology for the artist. Speaks of anthropology as the higher unity that includes and connects the study of physical man, social man, and man in his connection with the rest of nature. It deals with man in his totality, his anatomy, physiology, psychology, archæology and ethnology. No science has a wider scope or a greater future.

1879 **Huxley, Thomas Henry.**

Address to the Department of anthropology. (*In* British association for the adv. of science. Report. London, 1879. p. 573-578.)

On various aspects of the study of man. "What we call the phenomena of intelligence...are phenomena following a definite casual order just as capable of scientific examination, and of being reduced to definite law, as are all those phenomena which we call physical....The consideration of man, so far as his instincts lead him to construct a social economy, is a legitimate and proper part of anthropology." Similarly with the natural history of religion.

1879 Müller, Friedrich.

Allgemeine Ethnographie.... 2. umgearb. und bedeutend verm. Auflage. Wien, A. Hölder, 1879. xv, 621 p. 22 cm.

"Die Ethnographie oder Ethnologie, deutsch 'Völkerkunde,' ist die Wissenschaft vom Menschen, als *Volks*-Individuum betrachtet. Sie unterscheidet sich wesentlich von der Anthropologie, der Wissenschaft vom Menschen als Mensch, d. h. als einheitliches, sinnlich-vernünftiges *Natur*-Individuum."

1st ed. 1873.

Topinard, Paul.

De la notion de race en anthropologie. (*In* Revue d'anthropologie. Paris, 1879. 2d ser., v. 2, p. 589-660.)

"L'anthropologie se partage en deux parties: l'anthropologie générale, qui traite de l'homme dans son ensemble et dans ses rapports avec les groupes zoologiques voisins, et l'anthropologie spéciale qui traite des races. Mais celle-ci a un synonyme, l'ethnologie, et en 1876 j'avais des doutes sur la propriété du nom. Avec les linguistes je faisais remarquer qu'*ethnos* qui en grec signifie peuple, et est pris en ce sens dans *ethnographie,* veut dire peuple et non race dans *ethnologie.* Aujourd'hui après l'étude à laquelle je viens de me livrer, je fais amende honorable, et j'avoue que l'ethnologie est bien nommée parceque *pour arriver aux races* elle étudie en effet les peuples....Les races se déterminent essentiellement par leurs types physiques; mais leurs types physiologiques et leurs types pathologiques sont aussi à considérer, enfin leurs parenté, leurs migrations, leurs croisements se retracent par l'histoire, les traditions, l'archéologie, les langues, les religions, les usages."

1880 Dally, Eugène.

De la place de l'anthropologie dans les sciences. Réponse à M. Wyrouboff. (*In* Revue d'anthropologie de Paris. Paris, 1880. 2d ser., v. 3, p. 414-423.)

1880 "Jusqu'à ce jour l'anthropologie n'a eu aucune prétention dogmatique. Elle est restée sur le terrain des faits. Le jour où elle se sentira en mesure d'aborder la science abstraite, elle représentera la sociologie avec une autorité qu'aucune *construction* ne pourra contre-balancer, et cela parcequ'il a manqué aux constructeurs les matériaux nécessaires à l'œuvre."

1881 **Düben, Gustaf Wilhelm Johan von.**

Etnografi. (*In* Nordisk familjebok....Stockholm, 1876— v. 4 (1881).)

Ethnography is the description of man, regarded as a social being. It covers his physical, as well as his psychical characteristics, his activity, his relations to the surroundings and to other persons and groups, his customs, implements, morals, etc. No distinct line of demarcation can be drawn between ethnography and ethnology, and the two sciences furthermore frequently overlap with anthropology.

— **Featherman, Americus.**

Social history of the races of mankind....London, Trübner & Co., 1881-91. 7 v. 23 cm.

No more published.

"The 'social history of the races of mankind,' considered in its entirety, is neither an ethnology nor an anthropology, in the technical sense of these words....This work is essentially a history of human society, or a history of universal civilisation...it may be considered as a manual of sociology, a science as yet non-existent."

Topinard, Paul.

Les sciences anthropologiques. (*In* Revue scientifique. Paris, 1881. v. 27, p. 19-25.)

The views held are, with slight variations, those set forth in his Eléments d'anthropologie générale, 1885. Archæology, history, geography, linguistics and demography are regarded as accessory anthropological sciences.

— **Tylor, Edward Burnett.**

Anthropology: an introduction to the study of

1881 man and civilization....New York, D. Appleton & Co., 1881. xv, 448 p. illus. 19½ cm.

CONTENTS:—Man, ancient and modern.—Man and other animals.—Races of mankind.—Language.—Language and race.—Writing.—Arts of life: tools, dwellings, fire, cookery, dress, etc.—Arts of pleasure.—Science.—The spirit-world.—History and mythology.—Society.

— — New York, D. Appleton & Co., 1904. xv, 448 p. illus. 19½ cm. (International scientific series, v. 62.)

— — Edition de luxe. New York, J. A. Hill & Co., 1904. 1 p. l., viii, 347 p. front. (port.) illus. 23 cm. (New science library, v. 9.)

1882 **Fletcher, Robert.**

Paul Broca and the French school of anthropology. (*In the* Saturday lectures...delivered under the auspices of the Anthropological and Biological societies of Washington...1882. Washington, 1882. p. 112-142.)

Gives the history of the establishment of the leading ethnological and anthropological societies of Europe and America, with a list of their chief publications. "*Ethnology* is the science which treats of the races of man. Linnæus and Buffon were its chief founders, but Blumenbach moulded it into the shape which it yet preserves....It classifies mankind according to certain resemblances of features, color, hair, dress, weapons and the like; *anthropology* takes his anatomical structure as the basis of comparison. Broca speaking of the two says: 'Ethnologists regard man as the primitive element of tribes, races, and peoples. The anthropologist looks at him as a member of the fauna of the globe, belonging to the zoölogical classification, and subject to the same laws as the rest of the animal kingdom.'"

Hellwald, Friedrich Anton Heller von.

Naturgeschichte des Menschen....Stuttgart, W. Spemann [1882-85]. 2 v. illus., plates. 24½ cm.

1882 "Die Völkerkunde bewegt sich allerdings noch in den Anfangsperioden ihres Werdens, und da ist es denn überaus erklärlich, dass wir noch nicht zu einem feststehenden ethnologischen Systeme gelangt sind....Ich lege das Hauptgewicht auf die kulturelle Stufe der einzelnen Völker und Stämme.... Die europäischen Kulturnationen sind...nicht einbezogen, da sie bei gleich ausführlicher Behandlung wie die übrigen Teile den Gegenstand eines eigenen umfangreichen Buches bilden müssten."

Vol. 6 of the Standard natural history, edited by Kingsley, Boston, 1884-1885, is founded on this work.

Le Bon, Gustave.

L'anthropologie actuelle et l'étude des races. (*In* Revue scientifique. Paris, 1882. v. 28, p. 772-782.)

A severe criticism of the prevailing anthropological methods, especially the use of average or mean in statistics, for which the author would substitute his centesimal curves. Existing anthropology is little more than a branch of comparative osteology, dealing with the variations of the skull in the different human races. "If we want to get a thorough knowledge of the human races and a clear idea of the successive stages of the evolution of the family, of property, morals, creeds, institutions, arts, industries, etc., it will be necessary to proceed by methods, which have nothing in common with those in vogue at present." The author seems to regard ethnical psychology as the most important branch of anthropology. He expressly excludes archæology, linguistics, medical geography, and demography from the scope of the science.

Mason, Otis Tufton.

What is anthropology? (*In the* Saturday lectures ...delivered under the auspices of the Anthropological and Biological societies of Washington... 1882. Washington, 1882. p. 25-43.)

Recognizes the following subdivisions: I. *Anthropogeny*, dealing with the origin of man, the time and location of that event, etc. II. *Archæology*. III. *Anthropobiology*, dealing with the human species as a member of the animal kingdom.

1882 IV. *Ethnography* and *ethnology,* the former describing the races of man, the latter being the corresponding deductive science. V. *Psychology,* dealing with mind in the lower animals and in man, its relation to the brain and its various manifestations in different races. VI. *Glossology,* linguistics or philology, dealing with the origin of language, its fundamental types, and the recording of speech. VII. *Technology.* VIII. *Sociology.* IX. *Comparative mythology.* X. *Hexiology,* the science of the relations of the physical universe and social environment to human history, migrations, etc.

Also in Smithsonian report for 1882.

1883 **Bertillon, Louis Adolphe, and others.**

Dictionnaire des sciences anthropologiques; anatomie, crâniologie, archéologie préhistorique, ethnographie (mœurs, arts, industrie) démographie, langues, religions....Paris, O. Doin [1883-89] 4 p. l., 1128 p. 29 cm.

Comprises anatomical and physiological anthropology, comparative psychology of races, sociology, paleoethnology, mythology, demography, linguistics, etc., etc. The term Sociology is regarded as synonymous with Ethnology.

Hovelacque, Abel.

Ethnographie. (*In* Dictionnaire des sciences anthropologiques. Paris, 1883-89.)

"Ce mot est usité généralement avec celui d'*ethnologie,* et dans la même sens. Il y a ici une erreur. 'Ethnologie,' terme dont on pourrait fort bien se passer, est synonyme de *sociologie*....Quant à 'ethnographie,' il veut dire: description particulière des races et des peuples...L'ethnologie a un domaine plus général que l'ethnographie. Elle embrasse l'histoire et la culture des différentes races et dégage de cette comparaison le tableau de la civilisation.—Voir *sociologie.*"

Letourneau, Charles Jean Marie.

Anthropologie (*In* Dictionnaire des sciences anthropologiques. Paris, 1883-89.)

The chief subdivisions of Anthropology are Anatomical and Physiological anthropology, Linguistics and Sociology. The

1883 two first mentioned branches cover the physical side of man, the two latter the psychical, being a kind of comparative psychology of human races and peoples. Other divisions are General ethnography, which studies the distribution of man on the surface of the earth, Prehistoric archæology, and finally General anthropology, dealing with the origin of man and of his varieties or races, the influence of climate and surroundings, etc.

Mason, Otis Tufton.

An account of progress in anthropology in the year 1881. Washington, Gov't printing office, 1883. 1 p. l., 27 p. 23 cm.

From the Smithsonian report for 1881.

The author retains the subdivisions proposed in his lecture of 1882. "The description of mankind, race by race, may be called *Ethnography*. All discussions concerning race and the causes leading to race distinctions should be named *Ethnology*." He also presents a tentative scheme of nomenclature "in order to ascertain the opinion of anthropologists as to its merits."

THE SCIENCE OF ANTHROPOLOGY.

OBSERVING AND DESCRIPTIVE STAGE	INDUCTIVE AND CLASSIFYING STAGE	DEDUCTIVE AND PREDICTIVE STAGE
Anthropography	Anthropology	Anthroponomy
Archæography	Archæology	Archæonomy
Biography	Biology	Bionomy
Psychography or Phrenography	Psychology or Phrenology	Psychonomy or Phrenonomy
Ethnography	Ethnology	Ethnonomy
Glossography	Glossology	Glossonomy
Technography	Technology	Technonomy
Sociography	Sociology	Socionomy
Pneumatography or Daimonography or Mythography	Pneumatology or Daimonology or Mythology	Pneumatonomy or Daimononomy or Mythonomy
Hexiography	Hexiology	Hexionomy

1883 "Anthropogeny" is left undifferentiated. The ending "geny" might, says the author, be applied also to some of the other terms, thus giving four columns instead of three.

1884 **Bastian, Philipp Wilhelm Adolf.**

Allgemeine Grundzüge der Ethnologie.... Prolegomena zur Begründung einer naturwissenschaftlichen Psychologie auf dem Material des Völkergedankens. Berlin, D. Reimer, 1884. xxxii, 144 p. 24 cm.

"Der Umfang der Ethnologie wird sich, für den augenblicklichen Stand eigentlich in negativer Form nur, geben lassen, indem eine Völkerkunde unser gesammtes Wissen von der Menschenwelt zu umfassen hätte, soweit dasselbe nicht in dem Bereiche der Geschichtsvölker einbegriffen ist, für die Aspekten in Technik, Kunst, Wissenschaft, Politik, Religion und allen ihren Nebenfächern."

"Die Geschichtsvölker kommen nach Bastian nur in Betracht, soweit es sich um archaistische Reste handelt, für welche es bei den Naturvölkern Parallelen giebt." M. Winternitz in Globus, v. 78.

Cels, Alphonse.

Eléments d'anthropologie; notion de l'homme comme organisme vivant et classification des sciences anthropologiques fondamentales. Tome 1. Bruxelles, Vve J. Rozez, 1884. 2 p. l., viii, 202 p. 25½ cm.

Partial Contents:—L'homme; organisation de sa nature, etc.—Le corps humain (somatologie).

Part 2 is going to include: "L'esprit humain" and "L'homme comme être générateur."

Flower, William Henry.

On the aims and prospects of the study of anthropology. (*In* Joural of the Anthrop. institute of Gt. Brit. and Ireland. London, 1884. v. 13, p. 488-501.)

1884 "Ethnology is the study of peoples and races, including their physical characters, their intellectual and moral development, their languages, social customs, opinions and beliefs; their origin, history, migrations and present geographical distribution. These subjects may be treated of under two aspects: first by a consideration of the general laws by which the modifications in all these characters are determined and regulated, i. e. general ethnology; secondly by the study and description of the races themselves, i. e. special ethnology or ethnography. Anthropology has a far wider scope. It investigates man's origin and his relations to the rest of the universe. It invokes the aid of the sciences of zoology, comparative anatomy, and physiology. It includes the study of comparative psychology, of prehistoric archæology and of ethnology as defined above. Physical, mental and moral characters, language, social customs, arts, etc., all contribute to our knowledge of the natural classification of the races of man."

Also in Nature, v. 29, p. 319-22 and in Popular science monthly, v. 25, p. 605-609.

Grassmann, Robert.

Die Menschenlehre und die Verkehrslehre, oder die Anthropologie und die Agathologie. Stettin, Grassmann, 1884. viii, xvi, 432 p. 8°. (*In his* Das Gebäude des Wissens, 5. Bd., 1. Teil.) cop.

Hervé, Henri Georges.

L'anthropologie anatomique. (*In* l'Homme. Paris, 1884. v. 1, p. 225-230.)

"L'anatomie a son domaine propre, qui comprend l'étude statique des êtres organisés . . . s'appliquant à des êtres vivant ou ayant vécu, l'anatomie se rattache à la science générale de la vie, à la biologie: elle y conserve néanmoins son autonomie . . . . L'anthropologie anatomique ne cherche pas à décrire en détail l'individu, ou, si elle l'étudie, c'est en tant que faisant partie d'un groupe dont il importe d'abord d'établir les caractères généraux, pour distinguer ensuite, parmi ces caractères, ceux qui lui sont communs avec d'autres groupes animaux de ceux qui lui sont propres."

1884 **L'Homme, journal illustré des sciences anthropologiques,** Paris, 1884— 8°.

Programme (in vol. 1.)

Les sciences anthropologiques ont pour but la connaissance complète de l'homme. Elles comprennent:

1°. L'anthropologie proprement dite ou histoire naturelle de l'homme se composant de: l'embryologie, la biologie, la physiologie psychologique et l'anatomie humaines. Auxquelles il faut ajouter l'anatomie comparée de l'homme et des animaux.

2°. La paléoethnologie ou préhistorique: origine et antiquité de l'homme.

3°. L'ethnologie: Distribution des hommes sur le globe.—Etude de leurs mœurs et habitudes.

4°. La sociologie: relations des hommes entre eux et avec les autres animaux.

5°. La linguistique: formation du langage. Rapport et filiation des langues.—Légendes et chants populaires.

6°. La mythologie: développement de la religiosité.—Formation, histoire et influence des religions.

7°. La géographie médicale: actions des climats et des phénomènes atmosphériques.—Pathologie géographique et ethnographique.

8°. La démographie: renseignements humains divers fournis par la statistique.

Lotze, Rudolf Hermann.

Ideen zur Naturgeschichte und Geschichte der Menschheit. Versuch einer Anthropologie.... 4. Aufl. Leipzig, S. Hirzel, 1884-88. 3 v. 19½ cm.

CONTENTS:—1. Bd. Der Leib.—2. Bd. Der Mensch. Der Geist. Der Welt Lauf.—3. Bd. Die Geschichte. Der Fortschritt. Der Zusammenhang der Dinge.

English translation in 2 v., Edinburgh, 1885.

Manouvrier, Léonce.

L'ethnologie et l'ethnographie dans l'anthropologie. (*In* l'Homme. Paris, 1884. v. 1, p. 161-171.)

"L'anthropologie est la science *concrète,* descriptive et comparative de l'homme....L'ethnographie et l'ethnologie diffèrent

1884 par leur méthode qui est descriptive pour l'une et comparative pour l'autre. Mais toutes les deux étudient...des groupes humains quelconques et se complètent mutuellement....L'ethnologie est-elle destinée à disparaître, fondue dans la sociologie? Nous ne le pensons pas. De même en effet que l'ethnographie comprend l'étude descriptive anatomique, physiologique, psychologique, linguistique et sociologique des divers groupes humains et des catégories renfermées dans ses groupes, de même l'ethnologie comprend l'étude comparative des groupes humains à tous les divers points de vue énumérés ci-dessus. L'étude comparative des groupes humains au point de vue sociologique n'est donc qu'une partie de l'ethnologie."

Mason, Otis Tufton.

The scope and value of anthropological studies. (*In* Am. Assoc. for the adv. of science. Proceedings. Salem, 1884. p. 367-383.)

Anthropology is the natural history of the genus *homo. "The anthropologist seeks to unite all that can be known respecting man into a comprehensive science, and to study the innumerable correlations which bind the most incongruous actions and thoughts together into harmony." Anthropogeny, prehistoric archæology, embryology, anatomy, physiology, psychology, philology, the science of races, ethnology (including sociology, technology, mythology and religion), all enter into the scope of Anthropology, whose task it is to comprehend the work of all in its synthesis. The science of man is of the greatest importance for the physician, the sociologist, the politician, the missionary etc.

Also in Science, v. 2, p. 358-365, and Translation in Revue scientifique, v. 32, p. 676-681.

1885 Deniker, Joseph.

Ethnograpie, ethnologie. (*In* La Grande encyclopédie. Paris, 1885-1901. v. 16.)

"L'ethnographie, suivant nous, décrit les groupes ethniques, l'ethnologie compare et déduit les lois générales des divers phénomènes de la vie sociale....L'ethnographie, telle quelle existe actuellement, est en somme un complément de l'anthropologie."

1885 **Fauvelle,**

L'histoire et l'anthropologie. (*In* Société d'anthropologie de Paris. Bulletins. Paris, 1885. 3d ser., v. 8, p. 631-638.)

An attack on certain statements in Victor Duruy's Histoire des Romains, and a defence of the science of anthropology.

Reclus, Michel Elie.

Les primitifs; études d'ethnologie comparée. Paris, C. Reinwald, 1903. xiv, 401 p. 1 l. 19 cm.

Reissue of the edition of 1885,

See English translation.

Reclus, Michel Elie.

Primitive folk. Studies in comparative ethnology. New York, Scribner & Welford, 1891. xiv p., 1 l., 339 p. front. 19 cm.

"The new-born science of ethnography may, I think, be considered as the psychology of the species, just as demography may stand for its physiology, and anthropology represent an enlarged sort of anatomy. Demography and ethnology study the great facts of nutrition and reproduction, of nativity and mortality—one in the physical, the other in the moral nature of man....Ethnography too has its large totals—manners and customs, faiths and religions. Ages upon ages, tribes, peoples and nations, such are the quantities with which it deals, quantities at once algebraic and concrete....Intelligence everywhere is the same thing but its developments are successive....Future science will classify conceptions, even the most whimsical, will state how preposterous fancies have taken shape, will put a date upon prejudices and superstitions as upon a sort of fossils."

Schaaffhausen, Hermann.

Ueber den Zusammenhang der Anthropologie mit der Ethnologie und der Urgeschichte. [Eröffnungsrede der Anthropologen-Versammlung in Wiesbaden, 1873.] (*In his* Anthropologische Studien. Bonn, 1885. p. 645-660.)

1885 The author insists on the close relation between the three sciences. Anthropology deals with man from the point of view of his physical and mental nature.

French translation in Revue scientifique, no. 45, 1873.

Topinard, Paul.

Eléments d'anthropologie générale. Paris, A. Delahaye et E. Lecrosnier, 1885. xv, 1157 p. front., illus., 4 pl. 24½ cm.

"Nous concluons qu'il est absolument nécessaire de maintenir la distinction fondamentale de l'anthropologie en deux branches, l'une qui s'occupe de l'espèce humaine et de ses variétés ou races au point de vue purement animal, essentiellement anatomique et physiologique, et l'autre qui s'occupe des peuples; bien que les deux doivent être réunies sous le nom général d'anthropologie parce qu'elles se complètent et ne peuvent vivre l'une sans l'autre. La première est l'*anthropologie proprement dite*...la seconde est *l'ethnographie.*

L'anthropologie proprement dite se divise en son tour en deux parties *l'anthropologie générale*...et *l'anthropologie spéciale* qui traite en particulier des races humaines.

L'anthropologie arrive...à centraliser autour de son sujet propre, un certain nombre de sciences, les unes lui appartenant en propres et auxquelles nulle autre connaissance humaine n'a droit au même titre, les autres qui répondent à des aspects particuliers du sujet et le complètent, d'autres enfin qui n'interviennent qu'à titre accessoire ou à titre de renseignements.

Les premières sont l'*anatomie,* la *physiologie* et en principe la *pathologie* qui, partant de l'individu, ce point de départ forcé, s'élève à l'espèce et à ses divisions, comparant l'homme aux animaux et les collectivités humaines entre elles; à la physiologie se rattache la *psychologie.*

Quand à l'anatomie, la physiologie et la pathologie, "l'anthropologie consulte ces trois sciences, leur apporte quelquefois son tribut, mais n'a pas à s'immiscer dans leur spécialité; elle cherche le secret de l'homme, ses relations avec le reste de la nature, mais non le secret de l'univers organisé....L'embryogénie, qui dérive de l'anatomie, rentre aussi et directement dans l'histoire naturelle de l'homme....La psychologie nouvelle, s'appuyant sur la comparaison de l'homme et des ani-

1885 maux et des hommes entre eux et ne séparant pas l'étude de l'organe de l'étude de sa fonction et de ses manifestations variées dans l'humanité, appartient donc tout entière à l'anthropologie, je ne dis pas aux sciences anthropologiques, mais à l'histoire naturelle proprement dite de l'homme directement....

L'homme, le premier de ces animaux, a donc...à plus forte raison...son anatomie propre, sa physiologie propre et sa pathologie propre. Mais que serait la connaissance d'un organe dans une seule espèce et dans ses variations au sein de cette espèce, si on ne la comparait avec la disposition du même organe dans les autres organismes?... Il ne saurait donc y avoir d'anthropologie sans anatomie comparée, sans physiologie comparée et même sans pathologie comparée....

Les secondes se résument en un mot: *l'ethnographie* à laquelle se lie la *sociologie,* les deux concernant les peuples, seules réalités tangibles pour l'anthropologiste. Les troisièmes sont l'histoire, l'archéologie, la géographie, la géologie, la paléontologie, la linguistique, la mythologie, la démographie, etc., c'est-à-dire les mêmes sciences que nous avons vues intervenir lorsque le naturaliste voulait compléter l'histoire de l'animal...

Lorsqu'on aura oublié le sens vicieux donné au mot ethnologie depuis Edwards, et qu'il se sera passé un temps suffisant, on pourra le reprendre, mais alors dans son acception logique et non dangereuse, la seule à laquelle elle ait droit, celle *d'ethnographie générale,* ou la partie de l'ethnographie dans laquelle se traitent les questions communes qui intéressent à la fois tous les peuples, et dans laquelle se dégagent les lois qui régissent l'humanité depuis son origine; en réservant le mot d'ethnographie non suivie d'épithète pour les éléments particuliers de cette étude, la description de chacun des peuples au point de vue de son histoire, de sa répartition, de sa religion, de son industrie, de ses coutumes, de son génie propre, etc....

La sociologie est...à tous les points de vue une branche de l'anthropologie....

Il faut distinguer en effet dans la sociologie, comme du reste dans l'anthropologie totale elle-même et dans toutes les sciences reposant sur des faits, deux aspects: l'un qui est la science pure, dans laquelle on cherche les phénomènes, leur cause, leur liaison et leur relation avec la nature humaine; l'autre, qui est la science appliquée, dans laquelle on s'efforce de faire profiter l'humanité des vérités découvertes. L'anthro-

1885 pologie n'a d'autre but que de trouver la vérité....Elle laisse les applications aux économistes, aux législateurs, aux moralistes, etc., ce n'est pas son affaire..

En somme, la sociologie...la science de la morale...la science des religions...relèvent de l'anthropologie par leur attaches avec: 1° la psychologie, 2° l'ethnographie...sous la seule condition que les applications à la pratique en soient écartées."

TABLE OF THE SCHEME OF TOPINARD.

ANTHROPOLOGY.

Anthropology proper { general: the human species.
special: the human races or varieties.

Ethnography { general [= ethnology]: questions relating to every people.
special: monographic description of a particular people.

ANTHROPOLOGICAL SCIENCES.

Essential { Human anatomy. Embryology. Human physiology.
Psychology. Sociology. Pathology. Teratology.

Accessory { History. Archæology. Linguistics. Comparative mythology. Demography, etc.

Zaborowski-Moindron, Sigismond.

Anthropologie. (*In* La grande encyclopédie. Paris, 1885-1901. v. 3, p. 175-82.)

"L'anthropologie est aujourd'hui à la fois zoologique dans son étude de l'homme comparé aux animaux voisins, ethnologique dans son étude toute physique des races humaines, et ethnographique dans son étude comparative des éléments de culture de l'homme en général et des peuples dont les différences sont avant tout intellectuelles et morales....La psychologie fait partie de l'anthropologie, à ce titre unique, qu'aujourd'hui elle est étroitement unie à la physiologie cérébrale et n'est pas beaucoup plus qu'elle...mais dans la pratique il n'en est point ainsi."

The author does not regard psychology proper as a branch of anthropology. But comparative psychology belongs to

1885 general anthropology. Archæology is closely connected with ethnography, while paleoethnology, dealing with the prehistoric races of man, goes with ethnology.

1886 Bain, Alexander.

The scope of anthropology and its relation to the science of mind. (*In his* Dissertations on leading philosophical topics. London, 1903. p. 256-267.)

"In the ample bosom of anthropology, any really valuable contribution to the science of mind should have a natural place....The perception of a material world, the origin of our ideas, the mystical union of mind and body, free will, a moral sense—are points that I should exclude from the topics of anthropology....The true course will be to welcome all the new experiments for determining mental facts with precision, and to treat psychology with the limitations I have named, as an acknowledged member of the section."

Also in Journal of the Anthrop. institute of Great Britain and Ireland, v. 15.

An extract in Report of the British association for the adv. of science, London, 1886.

Brinton, Daniel Garrison.

Anthropology and ethnology. (*In the* Iconographic encyclopædia, vol. 1. Philadelphia, 1886. p. 17-184.)

"Of the various branches of human learning, there are three which make man himself the subject of investigation: these are *Anthropology, Ethnology,* and *Ethnography.* They are closely allied, but, as they differ both in their methods and in their fields of research, the distinction between them becomes an important one....

Anthropology deals with man as a zoological species." The author treats this branch under the following headings: Physical characteristics of man; psychical characteristics; unity of the human species; antiquity of man, and his first home; the origin of man; influence of physical surroundings; limits of variations in the species; the primitive condition of man;

1886 the subspecies or races of men; proposed classification of races; present relations of the races.

"*Ethnology*...contemplates man as essentially a social creature....It is much more concerned with the mental, the psychical, part of man than with his physical nature, and seeks to trace his intellectual development as the result of his social relations.

Ethnography...also studies men in communities; but it differs from ethnology by confining itself to the collection of facts and the description of actual relations and customs. It does not undertake to explain their origin, their influence, and their sociologic significance."

The author deals with Ethnology under the following headings: Food-supply; sexual relation; language; technology or the arts; government and laws; religions; civilization as the resultant of ethnic development.

Labarthe, Charles de.

Aperçu général de la science ethnographique. (*In* Société d'éthnographie. Mémoires. Paris, 1886. v. 6, p. 35 fol. and 342 fol.)

1887 **Achelis, Thomas.**

Die Principien und Aufgaben der Ethnologie. (*In* Archiv für Anthropologie. Braunschweig, 1887. v. 17, p. 265-277.)

"Bezeichnen wir vor der Hand, um weitläufige Discussionen zu vermeiden, die Ethnologie mit dem geläufigeren Namen der *Völkerkunde,* so würde es ihre Aufgabe sein, uns in streng objectiver Darstellung ein Bild von dem ethnischen Leben der Menschheit in geistiger und leiblicher Beziehung zu entwerfen."

Diccionario enciclopédico hispana-americano de literatura, ciencias y artes. Barcelona, 1887-98. v. 2

Antropología.

Includes descriptive, histologic, topographic and embryological anatomy; experimental, theoretical, genetic and evo-

1887 lutionary physiology; introspective and analytical psychology; the psychical origin of science, art, law, morals, religion, etc.; physiological psychology; the natural classification of man; his anatomical relation to the mammalia; the origin of man; materialism and spiritualism; ethnology or the science of races, including their physical and moral characters; prehistoric archæology; logology, including linguistics, philology, glossology and graphology; the beginnings of civilization; the general history of mankind to the present time, etc.

Diccionario enciclopédico hispana-americano. Barcelona, 1887-98. vol. 7 (1890).

Etnografía.

Ethnography may be divided into three branches, viz., Ethnogeny, Ethnography proper and Ethnology. The first mentioned division deals with the origin of the human species and the formation of races; the second with the classification of existing as well as prehistoric races and with their detailed description, while the third division treats of the distribution of each race on our planet, its migrations, its development in historical time, its relations to other races and its future. The two former branches are more especially concerned with anatomical and physiological, the latter with social characteristics.

Hovelacque, Abel and Hervé, Henri Georges.

Précis d'anthropologie....Paris, A. Delahaye et E. Lecrosnier, 1887. 1 p. l., xi, 654 p., 1 l. illus. 23 cm. (Bibliothèque anthropologique.)

CONTENTS :—Anthropologie zoologique.—Anthropologie ethnique.—Anthropologie préhistorique.—Ethnographie.

"*L'anthropologie zoologique,* c'est-à-dire la comparaison de l'homme avec les groupes animaux voisins, afin de déterminer sa place dans la série; la discussion des hypothèses que soulèvent ses origines, ainsi que de la valeur à assigner aux races humaines en histoire naturelle; *l'anthropologie ethnique,* étude des caractères anatomiques et physiologiques de l'homme, successivement comparés dans les différentes races; *l'anthropologie préhistorique,* qui fait connaître les restes et l'industrie des races humaines fossiles et des peuples antérieurs à l'histoire; *l'ethnographie,* comprenant la description et, s'il est possible, la classification des races actuellement

1887 vivantes: ce sont là les grandes divisions que nous avions à parcourir."

Vacher de Lapouge, Georges.

L'anthropologie et la science politique. (*In* Revue d'anthropologie. Paris, 1887. 3d ser., v. 2, p. 136-157.)

"Les sciences anthropologiques comprennent deux grandes catégories, l'anthropologie et la science politique, ou la sociologie....La science politique étudie les manifestations de la vie collective de l'homme et recherche leurs lois. Elle comprend l'ethnographie, étude monographique des peuples au point de vue du physique et des mœurs, dans l'ensemble et dans les éléments de chacun d'eux. Elle comprend l'histoire dans le sens moderne du mot, avec tous ses accessoires, l'archéologie et la statistique par exemple. Elle comprend surtout l'étude comparée des institutions et des religions....Tout ce qui touche à l'évolution des sociétés lui appartient sans exception."

1888 **Buchanan, Joseph Rodes.**

The new anthropology. (*In* New England magazine. Boston, 1888. v. 6, p. 127-135.)

"When the true and complete anthropology comes, it will start with the familiar facts of anatomy and physiology, which have been so well established by the medical profession, and from these it will advance to a comprehension of the relation of the soul to the brain and the brain to the nervous system of the body."

The new anthropology is, according to the author, chiefly concerned with physiological psychology.

Morselli, Enrico.

Antropologia generale; lezioni su l'uomo secondo la teoria dell' evoluzione... Roma [etc.] Unione tipografico-editrice torinese, 1888—. 28 cm. (Not quite completed in 1906.)

The author would divide the science into four main branches: I. Anthropology proper, whose subject is the study of humanity considered as a species. It includes zoological an-

1888 thropology, comparative psychology, anthropogeography, prehistoric anthropology and phylogeny (origin, monogenism and polygenism). II. Ethnology, whose subject is the study of the various races, both from a physical, intellectual and moral point of view. III. Ethnography, the descriptive study of peoples and tribes, and IV. Anthropography, which is concerned with types and classes, including embryology, physiological anthropology (sexes, age, growth, etc.) and pathological anthropology.

Pierer's Konversations-Lexikon. 7. Aufl. Berlin und Stuttgart, 1888-93. v. 1.

Anthropologie.

The science is divided into Somatic, psychical and historical anthropology. Psychical anthropology is restricted to the general mental phenomena, as displayed by man, and does not include ethnic psychology, which is regarded as a branch of culture history, and in its turn includes the comparative science of religion, comparative linguistics and "Völkerkunde." Historical anthropology deals with the origin of man, his age, his relation to the various animals, the origin of races and peoples, their migrations, etc. It must not be confounded with ethnology, or "Völkerkunde," and archæology. Somatic or physical anthropology deals with the human body and is largely founded on human anatomy, treating of the *differences* produced by race, sex and inheritance.

The article "Ethnographie" in vol. 5 sets this and its sister science ethnology down as branches of "Völkerkunde," both dealing with man as a member of society. The former descriptive study is held to be concerned with the mental peculiarities and the national life of the various peoples, their manners and customs, language, arts, religion, etc., while ethnology investigates the subdivisions of mankind into races and tribes. Strictly physical classifications of man, like that of Retzius, are however regarded as belonging to the field of anthropology proper.

Vogel, K. Heinrich.

Anthropologie und Gesundheitslehre für Lehrer und zum Selbstunterricht. Spandau, Hopf, 1888. 2 p. l., 428, iii p. illus. 21½ cm.

1888 The title is a misnomer; deals only with human anatomy, physiology and hygiene.

1889 **Century dictionary.** New York, Century Co., 1889. v. 1.

Anthropology.

"The science of man or of mankind. It includes the study of man's agreement with and divergence from other animals; of his physical structure and intellectual nature; of the various tribes of man with reference to their origin,customs, etc.; and of the general physical and mental development of the human race. Anthropology thus includes physiology, psychology, sociology, ethnology, etc., putting under contribution all sciences which have man for their object. By some it has been divided into (a) *zoological anthropology*.... (b) *descriptive anthropology*, or ethnology, which describes the divisions and groups of mankind; (c) *general anthropology*, or, as M. Broca calls it, 'the biology of the human race.'"

Century dictionary. New York, Century Co., 1889. v. 2.

Ethnology.

"....The science of the races of men and of their character, history, customs, and institutions.... Ethnography and Ethnology bear the same relation almost to one another as geology and geography. While *ethnography* contents herself with the mere description and classification of the races of man, *ethnology*, or the science of races, 'investigates the mental and physical differences of mankind, and the organic laws upon which they depend; seeks to deduce from these investigations principles of human guidance in all the important relations of social and national existence.' Krauth-Fleming."

Quatrefages de Bréau, Jean Louis Armand de.

Histoire générale des races humaines. Paris, A. Hennuyer, 1889. xxxiii, [1], 618 p. illus., pl., port., maps. 26 cm.

Partial Contents:—Unité, origine, antiquité de l'espèce humaine; peuplement du globe, formation des races humaines;

1889 caractères physiques, intellectuels, moraux et religieux; types fondamentaux; races noires, jaunes, blanches; grandes races mixtes: océaniennes, américaines.

"L'ethnologie est la branche de l'anthropologie qui a pour but de faire connaître à tous les points de vue les diverses races humaines."

Sergi, Giuseppe.

Antropologia e scienze antropologiche. Messina, C. de Stefano, 1889. 2 p. l., 383 p. 1 pl. 21 cm.

CONTENTS:—Darwin e l'antropologia.—Presente ed avvenire dell' antropologia.—Antropologia biologica.—L'uomo terziario in Lombardia.—La sociologia e l'organismo delle società umane.—Fra gl'Indiani d'America: Costumi funerari.—Sulla natura dei fenomeni psichici.—La stratificazione del carattere e la delinquenza.—Natura ed origine della delinquenza.

Anthropology is the natural history of man. It includes the study of the products of human activity both in time and space, it deals with his languages, his social life and customs. There are those who would regard Anthropology and Ethnology as separate sciences, while others regard the former as a generic term, which includes the latter. The author advocates the latter view but only on condition that Ethnology is made to cover the social side of man, his language, customs, religion and the products of his activity, instinctive as well as voluntary. It must not be confused with sociology proper, which like psychology is treated as an independent anthropological science.

Serrurier, Lindor.

De anthropologische wetenschappen. (*In* Jaarboek van het onderwijs. Haarlem, 1889.)

Wild, John J.

Outlines of anthropology. (*In* Australasian association for the adv. of science. Report, 1888. Sydney, 1889. p. 442-445.)

"The field of inquiry occupied by the anthropologist coincides to a large extent with the domains hitherto appropriated

1889 by the historian, the philologist, the antiquarian and the ethnologist....It is not intended to displace these predecessors of and cooperators in anthropological research. On the contrary, the principal object of anthropological science is to concentrate, as it were, in a focus all the information collected up to this date by their separate labours....The object of anthropology may be more strictly defined as the critical examination of the intellectual and material progress of man from the earliest ages down to the present."

— 1890 **Brinton, Daniel Garrison.**

Races and peoples; lectures on the science of ethnography...Philadelphia, D. McKay, 1901. 313 p. illus., maps. 19½ cm.

CONTENTS:—The physical elements of ethnography.—The psychical elements of ethnography.—The beginnings and subdivisions of races.—The Eurafrican race.—The Austafrican race.—The Asian race.—Insular and littoral peoples.—The American race.—Problems and predictions.

First published in 1890.

Manouvrier, Léonce.

Classification naturelle des sciences.—Position et programme de l'anthropologie. (*In* Association française pour l'avancement des sciences. Compte rendu. 2. partie. Paris, 1890. p. 662-682.)

The author divides the sciences into two large groups, one dealing with general phenomena, and their laws, and the other with special objects. The first includes: mathematics, physics, chemistry, biology (anatomy, physiology, psychology) and sociology; the second: astronomy, meteorology, geography and geology, mineralogy, botany and zoology; the last mentioned science including also anthropology. Several of the sciences of the second group are connected with certain arts representing human action, thus botany with agriculture and anthropology with what might be called anthropotechnics, including medicine, hygiene, ethics, law, education and politics. And just as of late a new branch of anthropology has been created in connection with criminal law, the author believes that the other arts may give rise to other anthropological branches: medicine and hygiene to Medical anthropology, education to

1890 Pedagogical, and politics to Political anthropology, etc. These branches will together constitute a third division of the science. As regards existing anthropology it may be looked at from the point of view of the phenomena considered or from that of the groups. The first division gives rise to Anatomical, physiological, psychological, pathological, and sociological anthropology, the second to General anthropology, Zoological a., Ethnography, the descriptive, and Ethnology, the comparative study of races and peoples; further Prehistoric a., Criminal a., etc.

The author regards archæology as a separate science, but makes Sociological anthropology absorb the larger part of the ethnology of Brinton and others.

Powell, John Wesley.

The humanities. (*In the* Forum. New York, 1890. v. 10, p. 410-422.)

"Using the term in this sense, as an attempt at a classification of mankind by races, ethnology has failed to become a science....The stream of human life is not a river with branches...the world has been covered with a network of streams of blood, which science cannot unravel....But while we cannot classify men, we can classify the humanities....The processes of human evolution being not biotic but cultural, the study of mankind gives rise to a new realm of science, which is denominated 'anthropology.' It might well be called the science of culture, and perhaps still better the science of the humanities."

Verneau, René.

...Les races humaines...Paris, J. B. Baillière et fils [1890]. xii, 792 p. illus., ports. 30 cm.

Forms vol. 10 of Brehm's Merveilles de la nature.

CONTENTS:—Anthropologie générale (Place dans la nature; origine; ancienneté; berceau, migrations, acclimatation; formation des races).—Les races fossiles et les races préhistoriques.—Les races actuelles.

1891 **Alsberg, Moritz.**

Anthropologie mit Berücksichtigung der Urgeschichte des Menschen. 2. Aufl. Stuttgart, O. Wei-

1891 sert, 1891. 4 p. l., 407 p. front., illus., col. pl., 2 maps. 23½ cm.

"Die Anthropologie—d. i. die Lehre vom Menschen als Gattungsbegriff, von seiner Stellung in der Natur, seinen Beziehungen zu den übrigen Lebewesen, sowie von seinem Emporsteigen aus niedrigen Anfängen zu der gegenwärtig von ihm erreichten hohen Stufe der Entwickelung—ist eine Spätfrucht der Naturforschung....[Es sind] zwei verschiedene Gebiete zu unterscheiden, nämlich: (1) *die Anthropologie im engeren Sinne (physische oder somatische Anthropologie)*, deren Aufgabe es ist, mit Hilfe des Studiums der menschlichen Körperbildung die Charaktere der Gattung "Mensch," bezw. jene körperlichen Merkmale, durch welche die einzelnen Menschenrassen sich voneinander unterscheiden, festzustellen; sowie (2) *die urgeschichtliche Forschung.*"

Dr. Alsberg evidently regards "Völkerkunde" as a separate science.

Buckland, Anne Walbank.

Anthropological studies. London, Ward and Downey, 1891. xx, 295 p. 19½ cm.

"List of works referred to": p. xix-xx.

The author quotes the definition of Sir William Wilde in his address before the British association for the adv. of science, 1874, and then goes on to say: "Wide as this definition would appear to be, it hardly exhausts the list of subjects included under the term anthropology; for the religions and superstitions, the myths and fables of widely-separated races, form an important link in tracing the origin and migrations, the commerce and early intercourse between such races."

See Sir Wilde's address, 1875.

– **Campbell, William Henry.**

Anthropology for the people: a refutation of the Adamitic origin of all races. By Caucasian. Richmond, Va., E. Waddey Co., 1891. 334 p. 19 cm.

"Anthropology treats of the origin and natural history of mankind. As the science of man it is closely connected with ethnography, ethnology, zoology, biology, physiology, psychology, philology and sociology, all of which have man for their main subject, but are distinct sciences."

1891 Mason, Otis Tufton.

Progress of anthropology in 1890. (*In* Smithsonian institution Annual report. Washington, 1891. p. 527-608.)

"A complete syllabus of anthropology would include—first, what man is, and second, what man does. What man is may be denominated *structural anthropology*; what man does, *functional anthropology*."

Structural or biological anthropology may again be subdivided in (1) Ontogeny, dealing with "the embryo of mankind and life of the individual." (2) Anatomy. (3) Physiology. (4) Anthropometry. (5) Psycho-physics. (6) Ethnology, "natural divisions of mankind."

Functional anthropology in (1) Glossology. (2) Technology. (3) Aesthetics. (4) Science and philosophy. (5) Sociology. (6) Religion, "what man does in the presence of a spirit world."

The past of human life and actions is covered by (1) Archæology. (2) Palæography, "the decipherment of inscriptions." (3) Folk-lore. (4) History.

"In the science of anthropology, psychology is the application of measures to the activities of the mind through its material agency, the brain and the nervous system....Metaphysical psychology, represented in the English publication Mind may be said to have fairly entered the arena of anthropology, since the revelations of consciousness are now subject to experimental examination....Just as soon as any set of phenomena or facts concerning our species may be arranged, classified, and studied after the manner of the naturalist, only then should they be admitted into the laboratory of anthropology."

1892 Brinton, Daniel Garrison.

The nomenclature and teaching of anthropology. (*In* the American anthropologist. Washington, 1892. v. 5, p. 263-266.)

"The term [anthropology] should be employed, and exclusively employed, in its widest sense only." Approves Ratzel's statement to the effect that "Ethnography is the geographic and external method of presenting the condition

1892 of a given people; ethnology is a historical examination and presentation of its development."

The author proposes the following classification (I omit some of the details):

I. Somatology: Physical and experimental anthropology.
   a. Internal: osteology, craniology, myology and splanchnology .
   b. External: anthropometry, color, hair, etc.
   c. Psychology—experimental and practical.
   d. Developmental and comparative somatology: embryology, teratology, human biology, medical geography, vital statistics, etc.

II. Ethnology: Historic and analytic anthropology.
   a. Ethnic psychology, etc.
   b. Sociology.
   c. Technology.
   d. Science of religion.
   e. Linguistics.
   f. Folk-lore.

III. Ethnography: Geographic and descriptive anthropology.

IV. Archæology: Prehistoric and reconstructive anthropology.

See also in Globus, v. 63, p. 359.

J. W. Powell in commenting on the above paper states his own view of the subject. He would divide Anthropology into (1) *Somatology*: the biology of man, including origin and development of the human race, embryology, anatomy, physiology, pathology, etc. (2) *Psychology,* incl. psycho-physics, physiological psychology, etc. (3) *Ethnology*: the science of humanities, incl. technology, philology, sociology, esthetology, sophiology (incl. mythology: cult-lore and folk-lore), natural religion, almost synonymous with worship, the arts of religion, excluding theology proper. Or he would divide *Ethnology* into (1) Technology. (2) Sociology. (3) Philology. (4) Literature. (5) Esthetology. (6) Natural religion. (7) Sophiology: the science of the evolution of thought as exhibited in the lore of mankind.

The term *ethnography,* on the other hand, should be used to designate any description of ethnologic material. Achæology is not a distinct science, but refers only to some of the methods by which the facts of ethnology are obtained.

1892 **Hale, Horatio.**

Language as a test of mental capacity. (*In* Royal society of Canada. Proceedings and transactions. Montreal, 1892. v. 9, sec. 2, p. 77-112.)

"Solely by their languages can the tribes of men be scientifically classified, their affiliations discovered, and their mental qualities discerned....Linguistic anthropology is the only true science of man."

Reviewed in Scientific American Supplement, no. 873 (v. 34).

Munro, Robert.

The rise and progress of anthropology. (*In* Royal society of Edinburgh. Proceedings. Edinburgh, 1892-95. v. 20, p. 215-244.)

"In regard to ethnology, it is almost unnecessary to say anything. The geographical distribution of the various races of man, the physical peculiarities of the bodies and features,—the conformation of the skull, the size and structure of the brain, the colour of the skin, eyes, and hair,—together with the products of different civilisations scattered over the globe, are amongst the most essential elements which enter into this science. At the present time, indeed, great prominence is given to the collection and assortment of such ethnological materials brought by travellers from all parts of the world."

1893 **Hughes, Thomas.**

Anthropology: an historical sketch. (*In the* American Catholic quarterly review. Philadelphia, 1893. v. 18, p. 604-627.)

A superficial attack on the science. The author quotes part of O. T. Mason's article in the Smithsonian report for 1890. "Anthropology then, or the science about man's place in nature, is the craft for sinking a human being over head and ears in brute matter."

Macalister, Alexander.

Anthropology. [Presidential address]. (*In* British

1893 association for the adv. of science. Report, 1892. London, 1893. p. 886-895.)

"I have said that anthropology has not yet made good its title to be ranked as an independent science. This is indicated by the difficulty of framing a definition at the same time comprehensive and distinctive. M. Galton characterizes it as the study of what men are in body and mind, how they came to be what they are, and whither the race is tending. General Pitt-Rivers, as the science which ascertains the true causes for all the phenomena of human life. I shall not try to improve upon these definitions, although both are manifestly defective. On the one side our subject is a branch of biology, but we are more than biologists compiling a monograph on the natural history of our species, as M. de Quatrefages would have it. Many of the problems with which we deal are common to us and to psychologists; others are common to us and to students of history, of sociology, of philology and of religion; and in addition we have to treat a large number of other matters æsthetic, artistic, and technical, which it is difficult to range under any subordinate category."

Also in Nature, v. 46, p. 378-382, and in Popular science monthly, v. 42, p. 303-318.

Schurtz, Heinrich.

Katechismus der Völkerkunde....Leipzig, J. J. Weber, 1893. xiv, 370 p. 17 cm.

CONTENTS: — Vergleichende Völkerkunde (Ethnologie). — Beschreibende Völkerkunde (Ethnographie).

Serrurier, Lindor.

De anthropologie in dienst der ethnologie. (*In* Nederl. nat.- en geneesk. congres. Handelingen. 's-Gravenhage, 1893. p. 412-420.)

It is of the utmost importance to distinguish between natural races and ethnic groups. The former belong exclusively to anthropology, the latter to ethnology.

Standard dictionary. New York, Funk & Wagnalls Company, 1893. v. 1.

1893 Anthropology.

"I. The science of man in general; the sciences of man.... It may be regarded as embracing *somatology*, or the doctrine of the human body; *psychology*, or the mental sciences, the doctrine of the human mind; and *anthropology proper*, or the doctrine of man as a rational animal, as follows:

Somatology: Anthropogeny, physiology, anthropobiology.

Psychology: Mental science or psychology proper, logic, esthetics, ethics, religion.

Anthropology proper: Ethnology, ethnography, anthropography, glossology, technology, sociology, history.

II. (Natural science) The science of the physical facts concerning man and his development and history, as investigated by the methods of the inductive physical sciences. It treats of the natural history of man, including especially his physical history in relation to the lower forms of animal life.

(Quotes the subdivisions of D. G. Brinton.)

III. The science or sciences treating of man and his activities as a rational animal; anthropology proper."

Standard dictionary. New York, Funk & Wagnalls Company, 1893. v. 1.

Ethnography.

"1. *Anthrop.* The branch that considers man geographically and descriptively, treating of the origin and subdivision of races, and embracing theories of monogenism and polygenism, the study of the continental areas at the time of man's appearance on earth, and the causes and consequences of migration.

'Ethnography...studies the subdivision and migration of races, local traits, peculiarities and customs, and confines itself to matters of present observation.' D. G. Brinton, Anthropology, 1892.

2. Formerly, ethnology."

Standard dictionary. New York, Funk & Wagnalls Company, 1893. v. 1.

Ethnology.

"1. The science of the natural races and families of men....

2. Specifically, the branch of anthropology proper that considers man historically and analytically.

1893 It embraces (a) *ethnography*, the study of races and race characteristics, including ethnic psychology; (b) *sociology*; (c) *ethnotechnics;* (d) the study of *comparative religion;* (e) *linguistics,* and (f) *folk-lore.*

'*Ethnology*...contemplates man as a social creature. It is more concerned with the mental, the psychical part of man, than with his physical nature, and seeks to trace the intellectual development of communities by studying the growth of government laws, arts, languages, religions and society.' D. G. Brinton, Anthrop., 1892."

Starcke, Carl Nicolai and **Hansen, Sören.**

Antropologi. (*In* Salomonsens store konversationsleksikon. Kjöbenhavn, 1893— v. 1.)

1. (philos.) Occupies an intermediate position between sciences like anatomy, physiology, and psychology, which deal with man as an individual, and others like history and culture history, that deal with him from a social point of view. Its aim is to establish and define the general laws of his existence and development.

2. (nat. his.) Ethnography, prehistoric archæology, linguistics, sociology, the comparative science of religions, demography, etc., and physical anthropology are so many branches of this extensive science. Physical anthropology deals with the relation of man to the animal kingdom and with the interrelation of the various races. Another branch of the science is criminal anthropology, which from the start took cognizance only of the physical peculiarities of criminals, but lately has been drifting more and more into the fields of biology and sociology.

1894 **Flower, William Henry.**

[Presidential address: Some account of the history and present position of the study of anthropology in this country.] (*In* British association for the adv. of science. Report. London, 1894. p. 762-774.)

"The old term ethnology, or the study of peoples and races, has a limited and definite meaning. It treats of the resemblances and modifications of the different groups of the human

1894 species in their relations to each other, but anthropology, as now understood, has a far wider scope. It treats of mankind as a whole. It investigates his origin and his relations to the rest of the universe. It invokes the aid of the sciences of zoology, comparative anatomy and physiology....Geology must lend its assistance....The study of the works of our earliest known forefathers—'prehistoric archæology' as it is commonly called—is now almost a science by itself."

Also in Nature, vol. 50, p. 387-392.

Galtés, Pío.

Diccionario etnográfico-antropológico. Barcelona, Tip. española, 1894. 1 p. l., 541 p. 16 cm.

Anthropology is the science of man and his races.

Martin, Rudolf.

Zur Frage von der Vertretung der Anthropologie an unsern Universitäten. (*In* Globus.... Braunschweig, 1894. v. 66, p. 304-306.)

"Die ganze Anthropologie hat ihren natürlichen Platz in der naturwissenschaftlichen Abteilung der philosophischen Fakultät....Bei Uebertragung des Brintonschen Schemas auf unsere Universitätsverhältnisse hätten wir unbedingt normale Anatomie, Embryologie, experimentelle Psychologie, historische Archäologie, u. s. w. auszuscheiden, weil alle diese Wissenschaften bei uns bereits seit längerer oder kürzerer Zeit ihre akademischen Vertreter haben."

The science should be divided into two great groups (a) Physical anthropology, including a course in the anatomy and physiology of races and the so-called zoological anthropology, and (b) Psychical anthropology, including all the subjects regarded by D. G. Brinton and F. Müller as part of ethnology and archæology.

"Der Terminus 'Ethnographie' fehlt ganz in meinem Lehrschema, denn entweder berücksichtigt die Beschreibung der Völker die physischen Eigenschaften, dann gehört sie in das Gebiet der physischen Anthropologie, oder sie umfasst psychische Leistungen derselben, dann fällt die Schilderung dem Ethnologen zu. Unsere Forschungsreisenden sind Ethnographen, der akademische Lehrer aber ist entweder physischer Anthropologe oder Ethnologe."

1894 **Munro, Robert.**

On the relation between the erect posture and the physical and intellectual development of man. Presidential address. (*In* British association for the adv. of science. Report. London, 1894. p. 885-895.)

The science of anthropology, in its widest sense, embraces all the materials bearing on the origin and history of mankind. ...One marked line of demarcation separates them [the subordinate departments] into two great divisions, according as they relate to the structure and functions of man's body, or to the work he has produced—a classification well defined by the words anthropology and archæology. The former, in its limited acceptance, deals more particularly with the development of man—his physical peculiarities, racial distinctions, linguistic manifestations, mental endowments, and, in short, every morphological or mental modification he has undergone amidst the ever changing phenomena of his environment."

Reprinted as chapter 2 of the author's Prehistoric problems, Edinburgh, 1897.

Ranke, Johannes.

Der Mensch....2. gänzlich neubearb. Aufl. Leipzig und Wien, Bibliographisches Institut, 1894-1900. 2. v. illus., col. plates, maps. 26 cm.

CONTENTS:—1. Bd. Entwickelung, Bau und Leben des menschlichen Körpers.—2. Bd. Die heutigen and die vorgeschichtlichen Menschenrassen. Neuer Abdruck.

"Das Buch umfasst nicht das Gesamtgebiet der modernen Anthropologie, zu welcher, abgesehen von der Ethnographie, als besondere wichtige Teile die Psychophysik und Völkerpsychologie gehören. Erstere wird bei dem Abriss der Anatomie und Physiologie des Nervensystems... nur in ihren äussersten Grenzlinien gestreift, auf letztere wirft der zweite Band, namentlich das dort beschriebene stoffliche Inventar der Kulturentwicklung der Urzeit, einige Schlaglichter."

1st ed. 1885-87.

Reclus, Jean Jacques Elisé.

Ethnography. (*In* Encyclopædia Britannica. 9th ed. Philadelphia, 1894. v. 8, p. 539-550.)

1894 Ethnography embraces the descriptive details, and ethnology the rational exposition, of the human aggregates and organizations known as hordes, clans, tribes, and nations, especially in the earlier, the savage and barbarous, stages of their progress. Both belong to the general science of anthropology, being related to it as parts to a whole. Ethnology treats of I. The material development of man. II. Family development. III. Social development. IV. Intellectual development, language, literature, and arts. V. Religious development, myths and legends, magic and superstition. VI. Justice and morals.

Sergi, Giuseppe.

The varieties of the human species; principles and method of classification. Washington, Smithsonian institution, 1894. 61 p. illus. 24 cm. (Smithsonian Miscellaneous collections. 969 [v. 38.])

"I hope...a systematic anthropology may be constituted, which may be the foundation for scientific researches upon the origin of human races, upon their number and distribution, upon their crossings, and finally, upon the possible solution of the problems of the unity or plurality of the species."

Starr, Frederick.

What is anthropology? (*In* The Chautauquan. Meadville, Pa., 1894. v. 19, p. 25-29.)

"Many writers would limit anthropology to a study of the physical man. In this article the word is used in its more general sense....There are at least four divisions but the names applied to them vary greatly. Perhaps the most commonly accepted...are physical anthropology, ethnology, ethnography, archæology."

Physical anthropology, or somatology, tries to find out what sort of an animal man is and who are his nearest relatives. It also studies the amount of variation in the human species. Anthropometry and criminal anthropology belong here. Ethnology is concerned with the idea of race and races. It investigates the origin of races and assails the problem of the unity of man. "The term ethnography as generally used in-

1894 cludes the description of the life, customs, languages, arts, religious beliefs, etc. of peoples. Brinton calls this ethnology and Topinard special[!] ethnography."

Steinmetz, Sebald Rudolf.

Ethnologische Studien zur ersten Entwicklung der Strafe, nebst einer psychologischen Abhandlung über Grausamkeit und Rachsucht. Leiden, S. C. van Doesburgh; Leipzig, O. Harrassowitz, 1894. 2 v. 8°. cop.

"Die Ethnologie bezweckt die Vergleichung aller socialen Lebenserscheinungen der nichthistorischen Völker zur Gewinnung der Gesetze der Entwickelung und des Vorkommens derselben und endlich zu ihrer Erklärung....Das Material zu diesen Untersuchungen verschafft ihr die Ethnographie." Die Ethnologie soll "als der erste Abschnitt der vergleichenden Kulturgeschichte betrachtet werden, welche ihr Vergleichungsmaterial für die späteren Abschnitte von den kulturgeschichten der verschiedenen historischen Völker erhält. Mit der Archäologie, dem Folk-lore und mehreren anderen abgezweigten Disciplinen (wie Demographie, Kriminologie, Oekonomie u. s. w.) bildet die allgemeine Kulturwissenschaft im weiteren Sinne (also incl. die Ethnologie) die Sociologie."

Cf. Winternitz in Globus, v. 78.

Tylor, Edward Burnett.

Anthropology. (*In* Encyclopædia Britannica. 9th ed. Philadelphia, 1894. v. 2, p. 94-108.)

To anthropology contribute various sciences, which hold their own independent places in the field of knowledge: anatomy, physiology, psychology, philology, ethics, sociology and the science of culture. Out of this material anthropology should elaborate as completely as may be, the synopsis of man's bodily and mental nature and the theory of his whole course of life and action from his first appearance on earth. It treats of (I) Man's place in nature. (II) The origin of man. (III) The races of mankind, including the question of monogenism and polygenism. (IV) Antiquity of man. (V) Language. (VI) Development of civilization.

1894 Virchow, Rudolf Ludwig Karl.

Festrede. (*In* Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte. Verhandlungen. Berlin, 1894. p. [497]-513.)

"Die Anthropologie hat es, im Gegensatz zu der Prähistorie, an sich nicht mit der Cultur zu thun...[ihre] erste Aufgabe ist die objektive Erforschung des Menschen."

The author uses the term "ethnische Anthropologie" for ethnography.

1895 Brinton, Daniel Garrison.

The aims of anthropology. (*In* Science. New York, 1895. n. s. v. 2, p. 241-252.)

Address by the retiring president A. A. A. S., Aug. 29, 1895.

"I use the term anthropology in the sense in which it has been adopted by this association, that is, to include the study of the whole of man, his psychical as well as his physical nature, and the products of all his activities, whether in the past or in the present. By some writers, especially on the continent of Europe, the term anthropology is restricted to what we call physical anthropology or somatology, a limitation of the generic term which we cannot but deplore. Others again...would exclude from it the realm of history, confining it in time to the research of prehistoric epochs, and in extent to the investigation of savage nations. I cannot too positively protest against such opinions. Ethnology in its true sense represents the application of the principles of inductive philosophy to the products of man's faculties....By comparisons it aims to define in clear terms the influence which the geographical and other environment exercises on the individual, the social group and the race; and conversely, how much in each remains unaltered by the external forces, and what residual elements are left defiant of surroundings, wholly personal, purely human. Thus, rising to wider and wider circles of observation and generalization, it will be able at last to offer a conclusive and exhaustive connotation of what man is... Its mission is 'to define the universal in humanity'—that is, the universal soul or psyche of humanity....It is strictly a natural science, dealing with outward things—to wit the expressions of man's psychical life, endeavoring to ascertain the condi-

1895 tions of their appearance and disappearance, the organic laws of their birth, growth, and decay.... Some one has pertinently called it 'the natural science of social life.'"

According to the author ethnography deals with the "separation of the species into its subspecies and smaller groups."

Also in Popular science monthly, v. 48, and in the Scientific American suppl. v. 40 (No. 1031).

Díaz de León, Jesús.

Compendio de etnografía general, 2. ed. Aguascalientes, Tip. de J. Díaz de León, 1895. 2 p. l., 259, [2] p. 19½ cm.

Ethnography, in the most comprehensive sense, is the study of human societies, dealing with their physical, intellectual, social and political evolution or with the development of civilization in humanity, the latter term representing the abstract totality of the societies in their different periods of development, always advancing toward a common goal, human progress.

Lapicque, Louis.

Anthropologie. (*In* Richet, Charles, *ed.* Dictionnaire de physiologie... Paris, 1895. p. 579-582.)

"C'est-à-dire que l'anthropologie est la monographie du genre homme, comprenant son étude anatomique, physiologique, psychologique; tout ce que se rapporte à l'homme rentre dans son domaine; les traités d'anatomie dont se servent les étudiants en médecine sont de l'anthropologie pure... la philologie, l'archéologie, l'histoire, la sociologie, sont des sciences anthropologiques."

Steinmetz, Sebald Rudolf.

Het goed recht van sociologie en ethnologie als universiteitsvakken. 's-Gravenhage, M. Nijhoff, 1895. 8°. cop.

1896 **Achelis, Thomas.**

Moderne Völkerkunde, deren Entwicklung und Aufgaben. Stuttgart, F. Enke, 1896. viii, 487 p. 24½ cm.

1896 CONTENTS:—Entwicklung der Völkerkunde.—Begriff und Aufgabe der Völkerkunde: Physische Grundzüge (I. Begriff der Oekumene. II. Die Arteneinheit des Menschengeschlechts). Psychische Grundzüge der Völkerkunde (I. Materielle Cultur. II. Geistige Cultur).—Die Völkerkunde in ihrem Verhältniss zu den anderen Wissenschaften.

"Fasst man nach der gewöhnlichen Ansicht die Anthropologie als die Lehre vom menschlichen Individuum, so sind dadurch die Beziehungen zur Völkerkunde von selbst gegeben. Die Doppelnatur des menschlichen Organismus, die leibliche und geistige Seite seiner Entwicklung tritt auch in der theoretischen Betrachtung hervor; zu jener Abtheilung gehören Anatomie und Physiologie, zu dieser Psychologie und die alles umfassende Culturgeschichte. Während es sich dort um das Problem der Entstehung des Menschen handelt, um die Frage einer gemeinsamen Urrasse, einer gemeinsamen Heimath, der etwaigen Wanderungen, die das Menschengeschlecht über den Erdball auszuführen hatte u. s. w., so werden wir hier über die geistige Entstehung des *Homo sapiens* aufgeklärt, indem wir seinen Culturschatz, der aus den bescheidensten Anfängen zu unvergleichlichen Höhen emporstieg, nach allen Bestandtheilen kennen lernen. Insofern nähert sich diese psychische Anthropologie sehr der Völkerkunde, so dass beide auch häufig mit einander vertauscht werden; das unterscheidende Kennzeichen der letzteren ist und bleibt aber immer die Vergleichung und die dadurch bedingte Aufstellung allgemeiner Gesetze des Geschehens."

Brabrook, Edward William.

Anniversary address: Work of the Institute.... Previous presidential addresses. Unity of the anthropological sciences. (*In* Journal of the Anthrop. institute of Gt. Brit. and Ireland. London, 1896. v. 25, p. 379-404.)

Takes exception to those who restrict anthropology to physical man, regarding psychology and ethnography as independent and separate sciences. "We have always held, I think rightly, that the study of man includes that of all his faculties and powers, his superstitions and modes of thought, his customs and his industries, the relics of his past history and the development of his powers of mind and body under all the conditions of his existence. I am glad to find that in this we

1896 are supported by our American colleagues....I must also claim as within the province of anthropology, the investigation into the origin and development of the religious faculty in man."

Fellows, George Emory.

The relation of anthropology to the study of history. (*In the* American journal of sociology. Chicago, 1896. v. 1, p. 41-49.)

Cites the definition of the Century dictionary: "Anthropology is the science of the general physical and mental development of the human race." According to the author it includes sociology and belongs to the borderland of history. The historian must invade the domain of anthropology.

Keane, Augustus Henry.

Ethnology. In two parts. I. Fundamental ethnical problems. II. The primary ethnical groups... 2d ed. rev. Cambridge, University press, 1896. xxx, 442 p. 20½ cm.

"Of the various branches of knowledge, whose subject is man, the most comprehensive is anthropology, which in fact, taken in its broadest sense, embraces all others. But as knowledge grows, it necessarily tends to become specialized, and anthropology, the 'science of man,' is now mainly restricted to the study of man as a member of the animal kingdom....Special [as opposed to general] anthropology is concerned above all with the human anatomy, and the anthropologist, as here understood is essentially a comparative anatomist."

While, according to the author, special anthropology studies the physical qualities of races, and to some extent deals with the main divisions of mankind, it hands over the detailed study of the hominidæ in all their relations, physical as well as psychical, to the sister science ethnology, a branch of general anthropology.

Ethnology necessarily proceeds by the comparative method, dealing with the antiquity of man, monogenism and polygenism, the centre of dispersion, the number and essential characteristics of the fundamental human types, miscegena-

1896 tion, origin of speech, influence of environment, evolution of the family, clan, tribe and nation, etc. Ethnography, on the other hand, is purely descriptive, dealing with the usages, social and political conditions of tribes and peoples. It is rather literature than science.

First edition, 1895.

Macalister, Alexander.

Textbook of physical anthropology. Cambridge, 1896. 8°. cop.

Ratzel, Friedrich.

The history of mankind....Tr. from the 2d German edition by A. J. Butler....London, New York, Macmillan & Co., 1896-98. 3 v. illus., col. pl. maps. 25½ cm.

Includes: (1) A general outline: Nature, rise and spread of civilization; language; religion; science and art; invention and discovery; agriculture and cattle-breeding; clothing and ornament; habitations; family and social customs; the state. —(2) Detailed description of races: The American-Pacific group; the light stocks of South and Central Africa; the Negro races; the cultural races of the Old world: Africa, Asia, Europe.

"Our business in this work is to impart a knowledge of mankind as we find it to-day throughout the earth....Ethnography must acquaint us not only with what man is, but with the means by which he has become what he is, so far as the process has left any traces of its manifold inner workings. ...We can conceive a universal history of civilization which should assume a point of view commanding the whole earth, in the sense of surveying the history of the extension of civilization throughout mankind; it would penetrate deep and far into what is usually called [Völkerkunde or] ethnography, the study of the human race."

First published under title Völkerkunde, 1885-88.

1897 **Dorsey, George Amos.**

Physical anthropology. (*In* Science. New York, 1897. n. s. v. 6, p. 109-120.)

1897 Lecture delivered at the Field Columbian museum, March 20, 1897.

"Applying the methods of zoological investigation to man, physical anthropology asks of his ancestry, of the time of his appearance on earth, of his kinds or varieties or species, of the comparative fertility of races, of the fertility of hybrids, of the laws of heredity and descent, and of the nature and influence of food, climate and environment upon man, and finally of man's relation to other animals."

The data of Physical anthropology are furnished by paleontology, embryology, anatomy, physiology and experimental psychology.

Hoernes, Moritz.

Urgeschichte der Menschheit.... Mit 48 Abbildungen. 2. Aufl. Leipzig, G. J. Göschen, 1897. 157 p. front., illus. 15½ cm. (Sammlung Göschen.)

"Litteratur": p. [9]-10.

Archæology is part of Anthropology, whose aim is to inform man about his place in nature.

English translation by James Loewe, London, 1900.

McGee, W J

The science of humanity. (*In* Science. New York, 1897. n. s. vol. 6, p. 413-433.)

Vice-presidential address, A. A. A. S., 1897.

The author divides anthropology into *Physical anthropology,* including somatology, ethnology, understood as the science of races (craniology, color of hair, eyes and skin, etc.) and psychology, the study of the human brain, and into the science of *Humanity,* including esthetology, technology, sociology, philology and sophiology.

"So there are three well-established and widely recognized sciences [somatology, ethnology and psychology] whose object-matter is man considered as an organism; by some students, especially those of the last decades, they are held to constitute the whole of anthropology; by others they are combined as physical anthropology and regarded as including only the ani-

1897 mal side of man, but excluding nearly the whole of the essentially human side—nearly but not quite, the whole, since the field of psychology is common ground. This is the view of several modern anthropologists, and is that held in this writing."

Munro, Robert.

Prehistoric problems....Edinburgh and London, W. Blackwood and sons, 1897. xix, 371 p. illus. 22 cm.

"Range and scope of anthropology: ...From the new standpoint, anthropology has a much wider scope, and embraces the origin, development, and civilisation of mankind." It includes an elucidation of "the means by which he [man] learned to distinguish between good and evil, in consequence of which he became a responsible being, and laid the foundations of a science of conscience and ethics. To analyse and systematise the evidences on which these momentous issues are based is the special province of anthropology." The author divides the field into (1) Ethnology. (2) Language. (3) Structural relationship of man with other living organisms. (4) Fossil remains of man. (5) Handicraft products of man, and (6) The bearing of geology on the prehistoric remains of man.

Ethnology includes "the geographical distribution of the various races of man, the physical peculiarities of the bodies and features,—the conformation of the skull, the size and structure of the brain, the colour of the skin, eyes, and hair, —together with the products of different civilisations scattered over the globe."

Schmidt, Emil.

Das System der anthropologischen Disciplinen. (*In* Centralblatt für Anthropologie, Ethnologie und Urgeschichte. Breslau, 1897. v. 2, p. 97-102.)

"Stellt folgendes Schema auf:

1. Naturwissenschaftliche Behandlung:

I. Physische oder somatische Anthropologie: (a) Zoologische Anthropologie... (b) Die Rassen des Menschengeschlechtes: (1) Phylographie (beschreibende Behandlung und (2) Phylologie (Aufsuchen der Gesetz-

1897 mässigkeit). II. Ethnische Anthropologie (die geistig-socialen Erscheinungen des Menschengeschlechtes: (1) Ethnographie (beschreibende Völkerkunde). (2) Ethnologie (Aufsuchen der Gesetzmässigkeiten im geistigen Leben der Völker).

2. Historische Anthropologie oder Prähistorie (historische Behandlung der früheren und niederen Stufen des Menschengeschlechtes)."

M. Winternitz in Globus, v. 78.

Starcke, Carl Nicolai.

Etnologi. (*In* Salomonsens store konversationsleksikon. Kjöbenhavn, 1893—. v. 6, 1897.)

The science of the customs of the different peoples and tribes. It differs from ethnography in not confining itself to monographic descriptions; it is a comparative science, dealing with laws more than with single facts. It might be called the History of human culture.

1898 Brinton, Daniel Garrison.

International catalogue of scientific literature. Report of the Committee of the Royal society of London, with schedules of classification. March, 1898. Schedule Q, Anthropology. (*In* Science. New York, 1898. n. s. v. 8, p. 375-376.)

Professor Brinton criticises its omissions. "Nothing is said of that most prominent branch sometimes called Developmental somatology, which investigates the influences of heredity and environment and the physical transformations of man (evolution, monogenism, polygenism, etc.) The whole science of ethnography, as such, is overlooked, as under the unfortunate heading 'races' the only subtitles are 'General works,' 'Classification by name and language,' 'Racial peculiarities'... Why 'administration' and 'sociology' should be separated is not obvious...A curious omission in these days is that of folk-lore from the leading titles."

This is the classification proposed by F. Galton. It was not adopted.

See also Galton, F., 1898, and McGee, W J, 1899.

1898 Canestrini, Giovanni.

Antropologia... 3. ed. riveduta ed ampliata. Milano, U. Hoepli, 1898. 5 p. l., 239 p. illus. 15½ cm.

PARTIAL CONTENTS:—Caratteri esterni dell' uomo.—Lo scheletro umane.—Anomalie e mostruosità.—Malattie.—Caratteri psicologici dell' uomo.—Ornamenti e deformazioni artificiali.—Elezione sessuale.—Posizione sistematica dell' uomo.—Classificazione delle razze umane. Caratteri delle razze umane: Popoli australoidi, negroidi, mongoloidi, caucasoidi.—I due sessi. —Antichità, origine della specie umana.

Anthropology is the natural history of man or a zoological monograph of the human species. There is, however, another science which completes it, viz. Ethnography. This is an historical-social science, dealing with peoples, their intellectual life their social organization, their customs, commerce, religions, myths, and migrations.

1st edition, 1878.

Cattell, James McKeen.

The advance of psychology; address. (*In* American association for the adv. of science. Proceedings. Salem, 1898. p. 441-453.)

"Under the classification of this association, anthropology and psychology are included in one section. Several of our leading members would make psychology a branch of anthropology, while psychology regards ethnology and archæology, on the one hand, and somatology, on the other, as contributing much to its subject-matter."

Galton, Francis.

Syllabus of anthropology prepared for the International catalogue committee of the Royal society of London. (*In* Journal of the Anthrop. institute of Gt. Brit. and Ireland. London, 1898. v. 27, p. 361-364.)

MAIN DIVISIONS: General works; museums and collections; archæology; anthropometry; races; industrial occupations and appliances; arts of pleasure; communication of ideas; science;

1898 superstition, religion, customs; administration [and economics]; sociology, chiefly of primitive races.

The classification was not adopted. See also Brinton, D. G., 1898 and McGee, W J, 1899.

Guède, H.

Aide-mémoire d'anthropologie et d'ethnographie, par le professeur Henri Girard [pseud.]...Paris, J. B. Baillière et fils, 1898. 282 p. illus. 16 cm.

"L'anthropologie est la branche de la biologie qui étudie l'espèce humaine, aussi bien dans le passé que dans le présent; elle se divise ainsi en deux grandes subdivisions: 1° l'étude des *races fossiles et préhistoriques*; 2° l'étude des *races actuelles*."

Haberlandt, Michael.

Völkerkunde... Leipzig, G. J. Göschen, 1898. 200 p. illus. 15½ cm. (Sammlung Göschen.)

"Litteratur": p. 2.

The subject of "Völkerkunde" is the present population of the earth, the mental, social, moral and physical peculiarity of each group or people. Through historical ethnology it leads to archæology.

Haddon, Alfred Cort.

The study of man...New York, G. P. Putnam's sons; London, Bliss, Sands, & Co., 1898. 1. p. l., xxv, 410 p. 21½ cm.

"On the Continent the term anthropology is restricted to what we in England term physical anthropology or somatology ...the study of man as an animal...We prefer to retain the word anthropology for the study of man in its widest aspect. Ethnography is the description of a special people, whether it be a small tribe, the natives of a restricted area, or a large nation; it includes a comparative study of human groups... thus it deals with the classification of peoples, their origin, and their migrations. Ethnology may also be divided into several

1898 branches, the four more important of which are sociology, technology, religion and linguistics."

Appendix: The classification of anthropology proposed by Dr. Brinton.

Sánchez, Jesús.

Relaciones de la antropología y la medicina. (*In* Gaceta médica. México, 1898. v. 35, p. 193-206.)

Experimental and physical anthropology or somatology, is the first of the four sections of general anthropology or the science of man regarded as an animal. Somatology is the comparative study of races, the variations of the skeleton, muscles, etc. It includes applied experimental psychology, embryology and teratology, the origin of man, comparative anatomy of man with the anthropoids, and the anatomical classification of races.

1899 **Aranzadi y Unamuno, Telesforo de.**

Etnología; antropología filosófica y psicología y sociología comparadas....2. ed., enteramente reformada. Madrid, Romo y Füssel [1899]. 551 p. 19½ cm.

(Lecciones de antropología, t. 2.)

CONTENTS:—I. Antropologia filosófica (origen del hombre, unidad, antigüedad, patria primitiva, dispersión, aclimatación, etc.) II. Cultura (Material, mental).

Brabrook, Edward William.

[Some observations on the past progress and the present position of the anthropological sciences.] (*In* British association for the adv. of science. Report. London, 1899. p. 999-1010.)

Presidential address.

"Anthropology is in fact a group of sciences. There is... physical anthropology... mainly based upon anatomy and physiology. There is comparative anthropology, which deals with the zoological position of mankind. There is prehistoric archæology....There is psychology, which comprehends the

1899 whole operations of his mental faculties. There is linguistics. which traces the history of human language. There is folklore, which investigates man's traditions, customs, and beliefs. There are ethnography, which describes the races of mankind, and ethnology, which differentiates between them....There is sociology, which applies the learning accumulated in all the other branches of anthropology to man's relation to his fellows....The student of man must study the whole man."

Also in Smithsonian report for 1898, p. 622-636, and in Nature, v. 58, p. 527-532.

Folkmar, Daniel.

L'anthropologie philosophique, considérée comme base de la morale. Paris, Schleicher frères, 1899. 2 p. l., 162, [2] p. 22 cm.

Insists that anthropology should include all sciences dealing with many somatology, psychology, sociology, ethnology, history and statistics, while ethics, the art of moral action, may be regarded as applied anthropology, and certainly should be founded on that science. Defines philosophical anthropology as that part of philosophy, which deals with humanity, comprising the widest generalisations of the sciences of man himself, as well as the philosophy of action.

Hoyos Sáinz, Luis de.

Técnica antropológica y antropología físìca... 2. ed. Madrid. Imp. del Asilo de huérfanos del S. C. de Jesús, 1899. 3 p. l., 600 p. illus. 19½ cm. (Lecciones de antropología, t. 1.)

The author divides anthropology in its widest sense into three main branches: I. General anthropology, including physical anthropology, physiological anthropology and ethnology (comprising comparative psychology, sociology and culture). II. Descriptive anthropology, including classification of races, ethnography, paleoethnology, and archæology. III. Philosophical anthropology, including zoological anthropology, origin, unity, antiquity, original home, dispersion and acclimatisation of man.

1st edition, 1893.

1899 **Keane, Augustus Henry.**

Man, past and present....Cambridge, University press, 1899. xii, 584 p. illus., 12 pl. 20½ cm.

CONTENTS:—General considerations (All sprung from the pliocene precursor; the "First man"; world peopled from one centre by pleistocene man; the human cradle-land; etc.).—The metal ages; historic times and peoples. The African negro.—The Oceanic negroes.—The Mongols.—The American aborigines.—The Caucasic peoples.

McGee, W J

Anthropology [The classification first submitted by the International catalogue committee]. (*In* Science. New York, 1899. n. s. v. 10, p. 48-50.)

A severe criticism of the scheme of F. Galton. It has no place for somatology, philosophy (or mythology) etc., while a subject like sociology may be said to be represented twice, under sociology and administration.

See also Brinton, D. G., 1898, and Galton, F., 1898.

Topinard, Paul.

Science and faith, or Man as an animal, and man as a member of society; with a discussion of animal societies.... Tr. from the author's manuscript by Thomas J. McCormack. Chicago, Open court pub. co., 1899. vi, 374 p. 19 cm.

First published in the Monist, v. 6-9, 1895-1898. — Science et foi: L'anthropologie et la science sociale....Paris, Masson et cie., 1900. x, 578 p. 20½ cm.

A revised and enlarged edition of the preceding. The author defines anthropology as the science of man considered from all points of view. It includes (1) Anthropology in its restricted sense, which studies man as an animal, and as a species consisting of several varieties or races and (2) Ethnical anthropology, which is concerned with peoples and tribes, their historic and prehistoric culture, their environment, food,

1899 industry, customs, language and religion, arts and literature, institutions, ideas and morals. It is divided into ethnology and sociology. The author does not any more place human psychology in a separate third division. It is partly to be classed with human physiology and partly with ethnology.

Wilson, Thomas.

The beginnings of the science of prehistoric anthropology. (*In* Am. assoc. for the adv. of science. Proceedings. Easton, 1899. p. 309-353.)

Anthropology includes everything related to man, his physical, intellectual, psychologic characteristics; and these extended through all ramifications. The author proposes the following subdivisions: (1) Biology and comparative anatomy. (2) Comparative psychology (Literature, language, religious creeds and cults). (3) Industry. (4) Architecture and Fine arts. (5) Sociology.

1900 **Aranzadi y Unamuno, Telesforo de.**

Etnografía: razas negras, amarillas y blancas.... 2. ed., enteramente reformada. Madrid, Romo y Füssel, 1900. 372 p. 19½ cm. (Lecciones de antropología, t. 4.)

Ethnography is the description of the principal peoples and tribes of the earth and the study of the races of which they are made up.

Bahnson, Kristian.

Etnografien fremstillet i dens hovedtræk....Kjöbenhavn, Nordiske forlag, 1900. 2 v. illus., plates, maps. 23 cm.

The author regards Anthropolgy on the one hand and Ethnography and Ethnology on the other as separate sciences, the former dealing with man from the point of view of natural history, the latter from that of culture history. The aim of Anthropology is partly to define the relation of man to the rest of organized nature, and partly by means of comparative anatomical and physiological researches to classify and determine the various types of the human family.

1900 Ethnography and Ethnology, on the other hand, are only concerned with peoples and tribes, not with races. The former is confined to the monographic study of single peoples or groups of peoples and to the unravelling of their relationship as shown by their languages, while the special aim of the latter is the investigation into the growth of social and religious ideas. Its method is founded on the similarity discovered in the various phases of primitive culture all over the world, and its object is to define certain phenomena which are everywhere identical as a consequence of the identity of human nature.

They are both of them, according to the author, practically confined to peoples and tribes not covered by history, i. e., other than the Aryan, Semitic and Hamitic peoples.

Compare the author's article "Etnografi" in Salomonsen's encyclopedia, v. 6, 1897.

Deniker, Joseph.

Les races et les peuples de la terre; éléments d'anthropologie et d'ethnographie....Paris, Schleicher frères, 1900. vii, 692 p. front., illus., pl., 2 maps. 19½ cm.

CONTENTS:—Caractères somatiques (morphologiques, physiologiques, psychologiques).—Caractères ethniques (linguistiques, sociologiques).—Classification des races et des peuples. —Races et peuples de l'Europe, Asie, Afrique, Océanie, Amérique.

See also English translation.

Deniker, Joseph.

The races of man: An outline of anthropology and ethnology. London, W. Scott; New York, C. Scribner's sons, 1900. xxiii, 611 p. incl. front., illus., 2 maps. 19½ cm.

"The science which concerns itself more especially with the somatical characteristics of the genus *Homo,* whether considered as a whole in his relations to other animals or in his varieties, bears the name of anthropology; that which deals with the ethnical characteristics is called ethnography in some

1900 countries and ethnology in others. This latter science should concern itself with human societies under all their aspects; but as history, political economy, etc., have already taken possession of the study of civilised peoples, there only remains for it the peoples without a history, or those who have not been adequately treated by historians. However, there is a convergence of characters in mankind, and we find even today the trace of savagery in the most civilised peoples. Ethnical facts must not then be considered separately."

Hagen, Bernhard.

Ueber Entwicklung und Probleme der Anthropologie. (*In* Senckenbergische naturforschende Gesellschaft. Bericht. Frankfurt a. M., 1900. p. 65-90.)

"Die Anthropologie...hat sich aus dem grossen, rätselhaften Buche, welches den Titel: 'Mensch' trägt, nur *ein* Kapitel als Spezialtummelplatz erwählt, nämlich das der *vergleichenden Rassenkunde*; und auch von diesem berücksichtigt sie nur die eine, die physische Seite, welche die Entwicklung, den Bau, das Leben und die körperlichen Verschiedenheiten des Menschengeschlechtes von einst und jetzt umfasst. Die zweite, die psychische Seite, welche Völkerkunde, Völkerpsychologie, Soziologie und Psychophysik umfasst, also die ganze geistige Bethätigung des Menschen, hat man von der Anthropologie als eigene Wissenschaft unter dem Namen *Ethnologie* abgetrennt und zwar so gründlich, dass man für jeden dieser beiden Zweige kürzlich in Berlin einen eigenen Lehrstuhl errichtet hat."

The author, of course, also includes prehistoric and zoological anthropology in anthropology proper. On page 76 he uses the term Psychical anthropology for ethnology and linguistics.

Hoyos Sáinz, Luis de.

Etnografía: clazificaciones, prehistoria y razas americanas.... 2. ed., aumentada y corregida. Madrid, Romo y Füssel, 1900. 375 p. 19½ cm. (Lecciones de antropología, t. 3.)

CONTENTS:—Antropología descriptiva: Clasificación de las razas. Prehistoria.—Etnografía: Razas americanas.

1900 **Powell, John Wesley.**

Anthropology. (*In the* Universal cyclopædia. New ed. New York, D. Appleton and company, 1900. v. 1.)

Also in the newly rev. ed. of 1905.

"It may be divided into three departments: Somatology, Psychology, Ethnology.

Somatology, or the biology of man, includes the study of man as an animal, and the classification of mankind in the zoölogical system....It also deals with the development of the individual from the germ to the adult state....

Psychology, as an integral part of anthropology, is the science of the human soul, though comparative psychology includes the subject of the minds of the lower animals....In so far as the science is physiological, it belongs to natural science; but in so far as it is spiritual—and in chief part it is spiritual—it belongs to philosophy."

Ethnology. [I quote from the author's article in vol. 4.] "In common usage, the science which treats of the division of mankind into races, their origin, distribution, and various characteristics, including the whole science of man. In a more restricted sense, it is the science by which men are classified into races or groups distinguished by physical characteristics, as the color of the skin, the structure of the hair, the attitude of the eyes, the form of the skull, etc.; but this has not largely prevailed. The tendency at the present time is to apply the word to that science which treats of the culture of the tribes and nations of mankind, or the origin, development and condition of industrial and decorative arts and the arts of amusement; the arts of society; the arts of language; the arts of literature; the fine arts; natural religions; and, finally, the opinions of mankind."

Rhys, John.

Anthropology [Presidential address]. (*In* British association for the adv. of science. Report, 1900. London, 1900. p. 884-896.)

"The difficulties of the position of the president of this section arise in a great measure from the vastness of the field of research which the science of man covers. He is, therefore, con-

1900 strained to limit his attention as a rule to some small corner of it; and, with the audacity of ignorance, I have selected that which might be labelled the early ethnology of the British Isles."

Also in Nature, v. 62, p. 513-519.

Rosny, Léon Louis Lucien Prunol de.

La science de la civilisation: Traité d'ethnographie théorique et descriptive....Paris, E. Leroux, 1900— 2 parts issued. 23cm.

"L'ethnographie est la science des sociétés humaines. Et comme la caractéristique essentielle des sociétés humaines est la civilisation, on peut dire que l'ethnographie est la *science des civilisations.* En d'autres termes, l'ethnographie est l'étude de l'évolution intellectuelle des sociétés humaines, tandis que l'Anthropologie qualifiée d'histoire naturelle de l'homme, s'occupe de l'homme individuel et des races d'hommes, au point de vue zoologique....Le mot d'ethnologie a l'inconvénient d'avoir désigné pendant un temps les études qu'on appelle aujourd'hui 'anthropologie.' Si le mot n'est pas destiné à disparaître, c'est à la condition qu'on lui attribue une acception spéciale et nécessaire dans le cadre des sciences ethnographiques. Plusieurs savants l'ont essayé: on ne peut pas dire encore qu'ils aient complétement réussi."

Seibert, F.

Lotze als Anthropologe. Wiesbaden, H. Ferger, 1900. 3 p. l., 131 p. 23 cm.

CONTENTS:—Allgemeine Anthropologie.—Besondere Anthropologie (somatische).—Psychische Anthropologie.—Anthropogeographie.—Aeussere und innere Kultur.

Sergi, Giuseppe.

Specie e varietà umane; saggio di una sistematica antropologica....Torino [etc.] Fratelli Bocca, 1900. 4 p. l., 224 p. illus. 24 cm.

CONTENTS:—Basi della classificazione umana.—Metodo e classificazione.—La faccia e suoi caratteri.

1900 Winternitz, Moritz.

Völkerkunde, Volkskunde und Philologie. (*In* Globus....Braunschweig, F. Vieweg, 1900. v. 78, p. 345-350, 370-377.)

"Die Begriffe 'Ethnologie' und 'Völkerkunde' betrachte ich —wie das wohl allgemein geschieht—als identisch; und ebenso spreche ich wohl nur die Ansicht der meisten Forscher aus, wenn ich die Ethnologie oder Völkerkunde als einen Zweig der allgemeinen Anthropologie im weitesten Sinne des Wortes als der Wissenschaft vom Menschen auffasse.

Von dieser *ollgemeinen Anthropologie* unterscheide ich die drei Hauptabteilungen:

I. Somatologie oder *physische anthropologie,* welche sich mit dem Menschen als Naturwesen beschäftigt und im Gegensatze zur Völkerkunde auch als *Rassenkunde* bezeichnet werden könnte. Denn daran halte ich mit Friedrich Müller fest, dass der Begriff 'Rasse' als ein *anthropologischer* von dem ethnologischen Begriffe 'Volk' streng zu unterscheiden ist.

II. *Prähistorik* oder *Urgeschichte.*

III. Die *Ethnologie* oder *Völkerkunde.* Sie definiere ich als die Wissenschaft vom psychischen und socialen Menschen... Ich betrachte es als die eigentliche Aufgabe der Völkerkunde, die Völker der Erde mit Bezug auf ihren Kulturbesitz und ihre Kulturentwickelung zu erforschen...Sie muss die Lebensäusserungen, die Kulturen *aller* Völker vergleichend erforschen und ihr Augenmerk namentlich denjenigen Erscheinungen zuwenden, welche allen Völkern gemeinsam oder doch für die Entwickelung der *gesamten Menschheit* von hervorragender Bedeutung sind....Was man zuweilen noch allgemeine Kulturgeschichte oder Kulturwissenschaft nennt, geht in der Völkerkunde ohne Rest auf.

Wir können folgende Hauptabschnitte der Völkerkunde unterscheiden. (1) Sprache und Schrift. (2) Die technischen Erfindungen und einrichtungen, zuweilen auch als *'materielle Kultur'* bezeichnet. (3) Die Religion und Moral. (4) Die Künste. (5) Die Wissenschaften. (6) Die gesellschaftlichen Einrichtungen....Die Ethnologie beschäftigt sich mit den gesellschaftlichen Einrichtungen ausschliesslich von der historisch-genetischen Seite. Das Ziel der Sociologie ist ein ganz anderes; sie will in letzter Linie ergründen, welche Gesellschaftsformen den Zwecken der Menschheit am dienlichsten sind.

1900 Es geht nicht an, die Forschungen des Ethnologen auf die 'Naturvölker' oder auf die 'schriftlosen' oder auf die 'unhistorischen' Völker zu beschränken.

Von der Völkerkunde unterscheidet sich die Volkskunde, ebenso wie die Ethnographie, scharf dadurch, dass sie sich immer nur die Erforschung eines bestimmten einzelnen Volkes oder einer einzelnen...Völkergruppe zum Ziele setzt...Zwischen Ethnographie und 'Volkskunde' zu unterscheiden ist nicht unbedingt nötig...Die Ethnographie ist ebenso wenig bloss beschreibend, wie die Volkskunde bloss auf das Sammeln und Schildern beschränkt ist—beide sind auch forschend und erklärend.

Alle Erscheinungen des Völkerlebens . . . verlangen schliesslich eine psychologische Erklärung. Darum ist für die Völkerkunde . . . die Völkerpsychologie eine unentbehrliche Grundlage, ähnlich etwa wie die Mathematik es für die Naturwissenschaften ist. Und zwar betrachte ich mit W. Wundt die Völkerpsychologie als einen neben die Individual-Psychologie zu stellenden Abschnitt der Psychologie, welcher diejenigen psychischen Vorgänge zum Gegenstand hat, 'die der allgemeinen Entwicklung menschlicher Gemeinschaften und der Entstehung gemeinsamer geistiger Erzeugnisse von allgemein gültigem Werte zu Grunde liegen'...

Die notwendige Voraussetzung für die...Ethnographie ist die Lehre von der geographischen Verbreitung der Menschen auf der Erde, welche über die Einteilung der Völker, ihre Wanderungen, ihre Verwandtschaften und sonstigen Beziehungen zu einander Auskunft giebt. Ob man diese Fragen der Anthropogeographie als einem Zweige der Geographie zuweisen oder in einem allgemeinen Teil (als 'allgemeine Ethnographie,' wie Brinton es thut) der die Völker im einzelnen schildernden Ethnographie vorausschicken will, ist ziemlich gleichgültig."

1901 Boulay, Jean Nicolas.

Principes d'anthropologie générale.... Paris, P. Lethielleux [1901]. xvi, 334 p. 18½ cm.

CONTENTS:—De l'objectivité de nos connaissances.—L'être humain individuel (l'homme et la plante; l'homme et l'animal; développement des facultés supérieures dans l'homme, etc.)—Les hommes (Origine et fin; l'homme social; la problème social).

1901 "L'anthropologie est la science de l'homme individu et de l'homme collectif...dans le présent et dans le passé...Il est ...rationnel de la restreindre à la connaissance des faits et des principes généraux qui nous intéressent directement, aux divers points de vue organique, intellectuel, moral, social, religieux..."

Brockhaus' Konversations-Lexikon. 14. vollst. neubearb. Aufl. Leipzig, 1901-1903. v. 1.

Anthropologie.

Anthropology, the science of man in its widest sense, is divided into (1) Somatic anthropology, dealing with the physical characteristics of man and his races, especially with the skull and skeleton, proportions of the extremities, quality and color of skin and hair, and the iris of the eye. Upon these researches is founded the answer to the question of the relation between man and the higher animals, leading to (2) Archæology (Urgeschichte), the study of the antiquity of man and his possible precursors. This science includes the investigation of the beginnings of human culture in prehistoric times, and in this sense is sometimes called Prehistory, leading directly to (3) Ethnology, which is chiefly concerned with the primary elements of the culture and intellectual life of all mankind. Prehistory may then be properly termed Prehistoric ethnology. As "Völkerkunde" ethnology deals with the elementary thoughts of mankind as revealed by religion, cosmology, law, customs, social relations, etc., as "Volkskunde" with the corresponding remnants from earlier times among the civilized nations. According to R. Wagner there is still another branch of ethnology, viz. Historical anthropology, the investigation of the relation between the present populations of the earth and the peoples of antiquity.

— Ethnographie (in vol. 6, 1902).

Ethnography and ethnology are branches of "Völkerkunde," the former term being used by many to designate the description and classification of the various peoples, while the latter covers the more strictly scientific study of race, nationality, descent, manners, customs and the products of their intellectual life. Both deal with man as a member of a family, tribe or people, with common culture and generally also with common language. A branch of "Völkerkunde" is *Sociology*

1901 with its recent subbranch *Ethnical jurisprudence,* while the researches into the beginnings of art have lately given rise to *Ethnical esthetics.*

Hamy, Jules Théodore Ernest.

Les débuts de l'anthropologie en France. (*In* Revue scientifique. Paris, 1901. v. 16, p. 321-328.)

Deals chiefly with the history of the Société des observateurs de l'homme, founded 1800 and lasting only to 1803, and with the Société d'ethnologie.

Hutchinson, Henry Neville; Gregory, John Walter and Lydekker, Richard.

The living races of mankind; a popular illustrated account of the customs, habits, pursuits, feasts and ceremonies of the races of mankind throughout the world... London, Hutchinson & Co. [1901]. 8, viii, 584 p. col. front., illus. (incl. maps) col. pl. 28 cm.

Issued also as v. 4-5 of The people's natural history... New York, 1903.

International dictionary and cyclopaedia. Philadelphia, 1901. v. 1.

Anthropology.

"...I. Natural science: 1. Gen.: The science of man in the widest sense of the terms. The word *anthropology* figures in Johnson's dictionary with the signification, 'the doctrine of anatomy; the doctrine of the form and structure of the body of man'...Kant gave a much wider range than this to the subject in his *Anthropologie,* published about the year 1789...Finally the Anthropological society of London defined its aim to be 'to study man in all his leading aspects, physical, mental, and historical, to investigate the laws of his origin and progress, to ascertain his place in nature, and his relation to the inferior forms of life.' In this sense ethnology is a department of anthropology...

2. Spec.: The science which investigates the relation in which man stands to the inferior animals. In this sense ethnology is a cognate science to anthropology. Dr. Latham uses the word in this limited sense."

1901 Martin, Rudolf.

Anthropologie als Wissenschaft und Lehrfach. Eine akademische Antrittsrede... Jena, G. Fischer, 1901. 30 p. 23 cm.

"Meiner Ansicht nach nun zerfällt die '*Anthropologie im weiteren Sinne*' naturgemäss in zwei, durch das Object eng verbundene Wissenschaften: in die *physische Anthropologie,* auch Morphologie, oder Somatologie der Menschenrassen genannt, und in die psychische Anthropologie, die auch unter der Bezeichnung Ethnologie oder Völkerkunde bekannt ist. ...Die physische Anthropologie schliesst eine Physiologie, ja eine Pathologie der menschlichen Rassen ein...Sie wird auch ...jene wichtigen Fragen nach Alter und Ursprung der Menschheit zu beantworten, als auch auf Grund vergleichender Studien die Stellung des Menschen im zoologischen System festzustellen suchen...In den Rahmen der Ethnologie gehört meines Erachtens auch die Prähistorie [oder Urgeschichte]."

Ethnography, on the other hand, deals with both physical and psychical man. If restricted to the latter, the term Somatography, proposed by E. Schmidt, might be adopted for the descriptive study of peoples and tribes from a physical point of view.

Reviewed in Nature, v. 63, supplement, p. x. Also by W. Hein in Mittheilungen der Anthropologischen Gesellschaft in Wien, v. 31.

Read, Charles Hercules.

Presidential address. (*In* Journal of the anthrop. institute of Gt. Brit. and Ireland. London, 1901. v. 31, p. 9-19.)

Speaking of the International catalogue of scientific literature, the author says: "The exclusion from such a scheme of every branch of anthropology except that dealing with the physical characters of man, reveals, however, a state of mind in English science that can scarcely be called scientific, and differs widely from that prevailing on the Continent or in America." He thinks that it will be found in practice impossible to deal with physical anthropology, without taking

1901 in the vast amount of important literature dealing with man as a social being.

Sokolowsky, Alexander.

Menschenkunde; eine Naturgeschichte sämtlicher Völkerrassen der Erde....3. Aufl. Stuttgart [etc.] Union deutsche Verlagsgesellschaft [1901]. x, [2], 316 p. front., 40 (i. e. 20) pl. 23 cm.

CONTENTS: — 1. Abschnitt. Somatisch-anthropologischer Teil. 2. Abschnitt. Ethnographisch-anthropologischer Teil.

An ambitious, but rather unsatisfactory work.

"Man hat, wie ich glaube,...zu einseitig die rein morphologischen Aufgaben in Berücksichtigung gezogen, während die biologisch-physiologische Begründung der morphologischen Befunde zu sehr zur Seite gedrängt wurde."

1. Aufl. 1901.

1902 **Frobenius, Leo.**

Völkerkunde in Charakterbildern des Lebens, Treibens und Denkens der wilden und der reiferen Menschheit.... I. Bd. Aus den Flegeljahren der Menschheit. II. Bd. Die reifere Menschheit. Hannover, Gebrüder Jänecke, 1902. 2 v. in 1. 21 cm.

"Die Bedeutung des Wortes 'Völkerkunde' hat sich im Laufe der letzten 20 Jahre sehr merklich geändert. Sobald nämlich unsere Wissenschaft einigermassen herangewachsen war...da zeigte es sich, dass in der Beschreibung der Völker d. h. der Menschen als solcher doch nur ein einziger Zweig von einem mächtig und gewaltig ausgedehnten Baume zu suchen und zu finden sei....Es ist drollig, dass wir der alten Gewohnheit gemäss gezwungen sind, ein Buch wie das vorliegende eine Völkerkunde zu nennen. Richtig gefasst ist es viel eher ein Stück Kulturgeschichte wie eine Völkerkunde. Ueberhaupt sollte man den Namen umtaufen. Wunderlicher Weise versteht fast ein Jeder heute unter der Völkerkunde eine Wissenschaft, die nur schwarze und rote, dazu obendrein höchstens noch einige gelbe Menschen als ihre Studienobjecte anerkennt und betrachtet."

1902 **Hoffmann-Krayer, Eduard.**

Die Volkskunde als Wissenschaft. Zürich, F. Amberger, 1902. 34 p. 23 cm.

"Volkskunde" deals with the common people, "vulgus," with customs, superstitions, art, poetry, music, dance, language, etc., in the lower strata of a *civilized nation*. It can be general or special. Ethnography, on the other hand, deals or ought to deal with primitive (savage, barbaric, half-civilized) peoples.

Holmes, William Henry and **Mason, Otis Tufton.**

Instructions to collectors of historical and anthropological specimens. Washington, Gov't printing office, 1902. 16 p. 24 cm.

Part Q of Bulletin of the U. S. National museum, no. 39.

The anthropological instructions are grouped under the following headings: A. Somatological collections: (1) Observations on the living; (2) Anatomical collections: (3) Physiological processes, including vital processes in health and disease, and physiological psychology. B. Ethnological collections: (I) Arts and activities (relating to food, dress, habitations, ceramic art, textile industries, hunting, fishing, transportation, agriculture, commerce, etc.). (II) Communications; (III) Social life; (IV) Aesthetic culture; (V) Knowledge; (VI) Religions; (VII) Environment.

Lange, J.

Die Aufgaben der Anthropologie. (*In* Politisch-anthropologische Revue. Leipzig, 1902-3. v. 1, p. 81-86.)

"Was nun die Anthropologie selbst betrifft, so gliedert man ihre Aufgaben bekanntlich in drei grosse Gebiete, in das der physischen, psychischen und historischen Anthropologie...Die Rassen-Anthropologie [ein Zweig der physischen A.] stellt den natur-historischen Ursprung der einzelnen Rassen und Stämme fest...Dieselben Unterscheidungen, wie auf dem Gebiete der physischen, können in dem der *psychischen* Anthropologie gemacht werden," welche sowohl das geistige Leben des Indi-

1902 viduums, wie das der Gattung nach Ursachen und Gesetzmässigkeiten erforscht.... Die Beschreibung der seelischen Unterschiede zwischen den einzelnen Rassen in Bezug auf Instinkt, Temperament und geistige Begabung ist die besondere Aufgabe der *Rassen-Psychologie,* während man unter der *Völker*-Psychologie hergebrachter Weise die Untersuchung der aus dem gesellschaftlichen Zusammenleben hervorgehenden geistigen Vorgänge und Bildungen der Sprache, der Religion, Sitte u. s. w. versteht. Im Gegensatz zur Individual-Psychologie sollte man sie besser ganz allgemein als *Sozial*-Psychologie bezeichnen....Die *historische Anthropologie* behandelt den Ursprung und die Herkunft des Menschengeschlechts."

"In enger Verbindung mit der historischen Anthropologie steht die erst seit allerneuester Zeit stark in den Vordergrund tretende *soziale Anthropologie.* Sie setzt sich zum Ziel die körperlichen und seelischen Unterschiede der Rassen, Familien und Individuen in Bezug auf ihre gesellschaftlichen Wirkungen, wie historisches Schicksal der Völker, Klassenbildung, Berufswahl, Auf- und Niedersteigen auf der sozialen Stufenleiter zu untersuchen und den Einfluss zu zeigen, welchen die organischen Grundprozesse der Variation, Vererbung, Anpassung und Auslese, Inzucht und Kreuzung auf den politischen und geistigen Charakter einer Bevölkerung ausüben."

Meyers grosses Konversationslexikon. 6. Gänzlich neubearb. und verm. Aufl. Leipzig, 1902— vol. 1.

Anthropologie.

The science of man as a zoological species and of his relation to the rest of nature. Anthropology may be studied from two different points of view, from that of natural science or from that of history. The former gives rise to Physical or Somatic anthropology and to Ethnic anthropology. Somatic anthropology deals with the relation of man to the animals (zoological anthropology) and also with such differences inside the human species as are founded on sex, age, race, descent, etc. (somatic anthropology proper). In this connection it takes into consideration especially the skeleton, skull, brain, skin, hair, eyes, muscles, sense organs,

1902 etc., also the proportion of the body, growth, heredity, atavism, as well as certain psychical phenomena. It deals with the physiological as well as purely anatomical side of man, including both normal and pathologic conditions.

The subject of Ethnic anthropology are the intellectual-social phenomena, the study of man as a member of society. It deals with the economic and political conditions, with the industries, arts, commerce, religion, superstition, customs, etc., of the various peoples, especially savage and barbarous peoples. Also Social anthropology may come in here. The collection, arrangement and description of this material is the task of Ethnography, while Ethnology elaborates it and tries to deduce the underlying laws.

Historical anthropology (prehistory) deals with the origin of man and his antiquity, with prehistoric races, the beginnings of culture and its various streams down the ages, with prehistoric periods, in short with that part of the life history of mankind on which the written records are silent.

Meyers grosses Konversationslexion. 6. gänzlich neubearb. und verm. Aufl. Leipzig, 1902—v. 6 (1904).

Ethnographie (Völkerbeschreibung),

"Beschreibende Völkerkunde, schildert die verschiedenen Kulturverhältnisse des Menschen. Weiteres s. Völkerkunde."

Ethnologie (Völkerlehre),

"Vergleichende Völkerkunde, welche die Ursachen der Verschiedenheiten in den Kulturverhältnissen des Menschengeschlechts erforscht."

Ward, Duren James Henderson.

Anthropology: an evolutionary synopsis of man. ...[n. p., 1902?] 23 p. 21½ cm.

"Anthropology is the science which studies the origin of the human being and the origin of his capacities....In a word, it is an evolutionary synopsis of man on scientific principles."

The author establishes two main divisions of the science, one dealing with man *individually*, the other with man *collectively*. The former has three subdivisions, viz. Anthropogeny or Paleontological anthropology, Somatogeny or Bio-

1902 logical anthrop., and Psychogeny or Mental anthropology, covering in part the ethnology of Brinton. The latter is divided into Ethnogeny or Comparative anthropology, dealing with human races, Sociogeny or Gregarious anthropology, and finally Religiogeny or Cosmic anthropology.

Cf. Mason, O. T., Anthropology, 1883.

Weule, Karl.

Völkerkunde und Urgeschichte im 20. Jahrhundert. Eisenach und Leipzig, Thüringische Verlags-Anstalt, 1902. 2 p. l. 43, [1] p. 25½ cm.

Also published in Politisch-anthropologische Revue, 1902.

"Die heutige Anthropologie, soweit sie die Lehre von der Herkunft, dem Alter und der Stellung des Menschengeschlechtes in der Natur ist, beginnt ihren Lebenslauf 1830... Ethnographie und Ethnologie beschäftigen sich nicht mehr mit dem menschlichen Einzelwesen, sondern mit den natürlichen Verbänden, der Familie, der Horde, dem Stamme, dem Volk; ihre Aufgabe ist es, die Entwickelung des menschlichen Geistes und der menschlichen Gesellschaft im weitesten Sinne zu ergründen....Die Ethnologie bevorzugt dabei die Sitten und Gebräuche, den Kultus und den Sagenschatz, kurz die geistige Kultur, während die Ethnographie den materiellen Besitz, das tägliche Leben in seinen Abwandelungen ins Auge fasst. Das Endziel ist jedoch gemeinsam: der Vergleich der völkischen Eigentümlichkeiten über die ganze Erde hin dient beiden Wissenszweigen zur Feststellung alter Berührungen und Zusamenhänge der Völker. Sie wollen damit zunächts die grosse Grundfrage zur Entscheidung bringen, ob die Gabe der selbständigen Erfindung ein Gemeingut der Menschheit sei, oder ob die Gemeinsamkeiten des geistigen wie des materiellen Kulturbesitzes auf Entlehnung zurückgehen....Sie sind damit gehalten, ein Bild der Wanderung, der Verwandtschaft, der ehemaligen Gruppierung, ja in letzter Linie der Herkunft der Völker selbst zu liefern."

Wilser, Ludwig.

Ueber das Verhältniss der Anthropologie zu Geschichte und Politik. (*In* Polit.-anthropologische Revue. Leipzig, 1902-3. v. 1, p. 944-951.)

1902 "So hoch der Mensch über Pflanzen und Tieren steht, um so viel wichtiger ist die Anthropologie als Botanik und Zoologie....

Gerade der Politiker kann aus der Anthropologie, wenn ihre Errungenschaften einmal Gemeingut sein werden, die reichste Belehrung schöpfen. Ein Politiker ohne gründliche Kenntnis der Geschichte... wird seinen Gegnern manche Blösse geben; zum wahren Verständnis der Geschichte führt aber, wie sich gezeigt hat, nur die Anthropologie."

1903 **Díaz Muñoz, Pedro.**

Compendio de antropogía, higiene, escolar y pedagogía....2. ed. Salamanca, Tip. de F. Núñez, 1903. 633 p. 25 cm.

Anthropology is the science of the nature of man, his constituent elements and the relations between them. The principal anthropological sciences are physiology, psychology, psychogeny, anthropogeny, ethnography, ethnology and the Scriptures. Ethnography is an anthropological science, since it deals with the distinctive characteristics of man, regarded as an ethnic unit. The same holds good for Ethnology, dealing with the origin of peoples and the mutual relations of the different races.

Haddon, Alfred Cort.

President's address: Anthropology, its position and needs. (*In* Journal of the Anthrop. institute of Gt. Brit. and Ireland. London, 1903. vol. 33, p. 11-23.)

Subdivides anthropology into three main branches: 1. *Anthropography* or physical anthropology, comprising (a) the comparative anatomy of man with man, (b) Taxonomic or systematic anthropology, the zoological study and classification of races, (c) Embryology, (d) Palæontology, (e) Comparative physiology of man, (f) Anthropographical œcology, (g) Ætiology, which seeks to reach a rational explanation of human ontogeny and phylogeny. 2. *Ethnology,* including ethnography (the monographic study of single human groups), archæology, technology, etc. 3. *Psychology,* both individual and ethnical, incl. psycho-physics, etc.

1903 "I am indebted to my friend Professor Patrick Geddes for the greater part of this classification."

The ethnographical monograph should include both Anthropography, ethnology and psychology.

Holmes, William Henry.

Classification and arrangement of the exhibits of an anthropological museum. Washington, Gov't printing office, 1903. 1 p. l., 253-278 p. 24 cm.

From the Report of the U. S. National museum for 1901.

"The available materials are of two principal classes. The first relates to man himself as a biological unit, and the second to the works of his hands, the creations of his developing mind....The first division is known as *physical anthropology,* often called somatology; the second may in contradistinction be called *culture anthropology,* since it embodies the vast range of the essentially human activities....Physical anthropology includes the study of man as a species of animal, of his races and varieties, his external characters, his anatomy, physiology, and pathology. It includes his ontogeny...[and] his phylogeny—the development of the species from lower forms of life."

Rabaud, Etienne.

Biologie générale et anthropologie générale. (*In* Revue de l'Ecole d'anthropologie de Paris. Paris, 1903. v. 13, p. 37-49.)

"En effet, puisque tout se tient, puisque tout s'enchaine dans le monde vivant...la Biologie générale était une introduction nécessaire à l'Anthropologie générale...De même que la Biologie générale s'efforce de rechercher l'origine et de retracer l'histoire du monde vivant...de même l'Anthropologie générale, suivant la définition de Letourneau, a pour objet de rechercher l'origine et de retracer l'histoire du genre humain sous ses diverses formes, d'en étudier les phases et d'en discerner les causes générales ou particulières; de suivre le genre humain dans son développement physique, intellectuel et moral; de supputer, dans la mesure du possible, sur les destinées de l'homme....L'anthropologie générale, toutefois, vole

1903 de ses propres ailes dans une certaine mesure...Elle s'adresse à l'Anthropologie zoologique...Elle s'adresse à l'Anthropologie anatomique qui s'attache à la connaissance des formes et des dispositions diverses que les organes affectent dans une même race, dans une même espèce—et comparativement dans les races et les espèces différentes; elle s'adresse à l'Anthropologie physiologique...Elle s'addresse encore à la Géographie anthropologique et lui demande s'il existe une relation quelconque entre les climats, la nature du sol, les caractères distinctifs des races, l'acquisition de ces caractères. A l'Ethnologie enfin qui étudie les manifestations sensibles de l'activité humaine, les mœurs, le degré du développement physiologique et psychologique, étendant sa recherche aussi bien aux formes actuelles qu'aux formes préhistoriques."

Schurtz, Heinrich.

Völkerkunde. Leipzig und Wien, F. Deuticke, 1903. xiii, 178 p. illus. 25½ cm.

CONTENTS:—[A]Grundlagen der Völkerkunde. (1) Physische Anthropologie (Rasseneinteilung, Uebersicht der Menschenrassen). (2)Anthropogeographie. (3) Sprachenkunde. —[B] Vergleichende Völkerkunde. (1) Gesellschaftslehre. (2) Wirtschaftslehre. (3) Kulturlehre.—[C] Die Völker der Erde.

The "Kulturlehre" includes (1) Der stoffliche Kulturbesitz. (2) Der geistige Kulturbesitz (Religon, Kunst, Wissenschaft.)

1904 **Cels, Alphonse.**

Science de l'homme et méthode anthropologique. ...Paris, F. Alcan; Bruxelles, J. Lebègue & cie., 1904. xi, 467 p. 22 cm.

PARTIAL CONTENTS:—Le corps humain.—L'esprit humain.—L'homme comme organisme générateur. — L'homme et la femme.—La famille.

"Quant à l'ethnologie et à l'ethnographie, ce sont des sciences distinctes de l'anthropologie proprement dite; l'une considère l'umanité au point de vue des différentes races qu'elle comprend, pour déterminer les caractères distinctifs de chacune d'elles; l'autre s'occupe de la distribution géographique des races."

1904 Duckworth, Wynfried Lawrence Henry.

Morphology and anthropology, a handbook for students. Cambridge, University press, 1904. xxvii, [1], 564 p. illus., diagrs. 22½ cm.

(Cambridge biological series.)

"Anthropology being now regarded as the natural history of man, it became necessary to investigate not only his bodily structure but his intellectual powers and their manifestations; not only these, but even the origins of human society, and of arts and sciences of whatever kind, were gradually added to the list, so that anthropological literature now deals with a variety of subjects so diverse as the studies of languages, of the special senses in civilized and savage races, of decorative art, of the origin of religion, of picture-writing, of children's games, of keramics, of metallurgy, and of midwifery. In fact, anthropology is no longer a single science, but a group of these."

Günther, Adam Wilhelm Siegmund.

Ziele, Richtpunkte und Methoden der modernen Völkerkunde. Stuttgart, F. Enke, 1904. vii, 52 p. 25 cm.

"Wir stellen fest dass die *Ethnographie* als ein rein beschreibender Wissenszweig aufgefasst wird, der darauf ausgeht, von allen Völkern der Erde Tatsachen zu sammeln, die sich auf ihr körperliches, seelisches und geistiges Leben im weitesten Umfange beziehen,und uns diese Erfahrungswahrheiten in wohlgeordneter, leicht zu übersehender Darstellung vorzulegen....Die Aufgabe der *Ethnologie* ist es, aus der Fülle des angehäuften Stoffes allgemeine Gesetze des Völkerlebens abzuleiten; ihre Methode ist ebenso eine deduktive, synthetische. ...Da ist ja zunächst doch die Rassenlehre nichts anderes als eine somatische ethnographie."

The author speaks of four methods of research, the anthropologic-prehistoric, the linguistic, the psychologic-sociological and the geographic (dealing with migration of ideas, etc.)

Manouvrier, Léonce.

Individualité de l'anthropologie. (*In* Revue de l'Ecole d'anthropologie. Paris, F. Alcan, 1904. 14. année. p. [397]-410.)

1904 "L'anthropologie anatomique pure ne tardera pas à être partout distincte de l'anatomie humaine envisagée au point de vue de ses applications médico-chirurgales....

Ce qu'on nomme la somatologie humaine, ce n'est autre chose que l'étude des caractères anatomiques et physiologiques de l'espèce humaine comparée aux espèces voisines ou des divers êtres humains comparés entre eux. L'anatomie et la physiologie humaines font essentiellement partie de l'anthropologie autant qu'elles ont pour but la connaissance particulière des êtres humains. Elles n'en sont séparables que lorsqu'elles envisagent le corps de l'homme ou son fonctionnement au point de vue purement phénoménologique des sciences générales plutôt qu'au point de vue de la connaissance spéciale des êtres humains.

Les rapports de l'anthropologie avec la psychologie et avec la sociologie sont absolument analogues...De même que l'anatomie et la physiologie humaines elles se rattachent à l'anthropologie dans la mesure où elles prennent directement part à la connaissance spéciale des êtres humains...L'anthropologie étudie, sous ce rapport comme sous tous les autres, des caractères, c'est-à-dire des différences qu'elle interprète à la lumière des sciences générales.

L'anthropologie ne s'occupe que de différences anatomiques, physiologiques, psychologiques et sociologiques. Si l'on envisage l'ensemble de l'espèce, ou les races, ou les sexes, ou les catégories quelconques, ou enfin des individus, l'étude particulière des êtres humains consiste toujours en une différentiation au point de vue des diverses sortes de phénomènes que ces êtres peuvent présenter, c'est-à-dire au quadruple point de vue anatomo-physio-psycho-sociologique. Voilà l'individualité de l'anthropologie."

Retzius, Magnus Gustaf.

Antropologi. (*In* Nordisk familjebok. Ny, rev. uppl. Stockholm, 1904— bd. 1.)

The science of the human species may be divided into three main branches, viz. Zoological anthropology, General anthropology and Descriptive anthropology. The last mentioned term is stated to be almost synonymous with Ethnology, covering the comparative study of the anatomical, physiological, intellectual and moral characters of races and peoples.

1904 **Stratz, Carl Heinrich.**

Naturgeschichte des Menschen; Grundriss der somatischen Anthropologie... Stuttgart, F. Enke, 1904. xvi, 408 p. illus., 2 pl., 3 maps. 23½ cm.

"Die *Anthropologie* oder Menschenkunde im weitesten Sinne des Wortes umfasst die Erkenntnis der körperlichen Eigenschaften der Menschheit. Sie setzt sich zusammen aus der Anthropologie im engeren Sinne, der *somatischen Anthropologie*, welche sich ausschliesslich mit den körperlichen Eigenschaften befasst, und aus der *Ethnographie*, welche sich mit den geistigen Errungenschaften der Menschheit beschäftigt. Die Grundlage...der Ethnographie sind die seelischen Aeusserungen, wie Sprache, religiöse und soziale Zustände, Kleidung, Wohnung und Gewerbe, während die Seele selbst sich noch ebenso wie vor vielen tausend Jahren der naturwissenschaftlichen Betrachtung entzieht. Eine aus beiden Seitenzweigen sich aufbauende psychische Anthropologie gehört zu den frommen Wünschen der Zukunft."

1905 **Archiv für Anthropologie.** Braunschweig, 1866—date.

Its annual bibliographical review has of late generally the following subdivisions: I. Urgeschichte und Archäologie. II. Anatomie. III. Völkerkunde: (1) Quellenkunde (Bibliographieen, Zeitschriften u. s. w.) (2) Ethnologie (Methodik, Geschichte, allgemeine Anthropologie, Klima und Milieu, allgemeine Sociologie, specielle Sociologie [Ehe und Familie; Staat und Recht; Religion, Cultus, Moral, Aberglaube; Bestattung; Anthropophagie; körperliche Verstümmelungen; Sitte und Brauch; Technologie, Tracht und Schmuck; Wohnung; Wissenschaft, Sprache und Schrift; Kunst; Culturpflanzen und Hausthiere; Vermischtes]. (3) Ethnographie (allgemeine, specielle [subdivision by countries and peoples]). IV. Zoologie.

Balfour, Henry.

President's address. (*In* Journal of the Anthropological institute of Gt. Brit. and Ireland. London, 1905. v. 35, p. 13-19.)

1905 "The geographical and ethnological distribution of the various arts, industries, appliances and customs of man, form a subject of the utmost importance, if we are to arrive at satisfactory conclusions as to the history and evolution of culture, and the cultural inter-relationships of races and peoples. Racial affinities are frequently reflected almost as much in the arts and customs of ethnic groups as in their physical or their linguistic characters....I cannot but foresee the day when it will become imperative to adopt some system of *nomenclature* such as that employed in zoological and botanical classification, to indicate briefly the families, genera, species and varieties of the various manifestations of human mental activity and culture-progress."

McGee, W J

Anthropology and its larger problems. (*In* Science. New York, 1905. n. s. v. 21, p. 770-784.)

"Of late the activities themselves are grouped as arts, industries, laws, languages and philosophies, and each group constitutes the object-matter of a sub-science, thus giving form to esthetology, technology, sociology, philology and sophiology; and these (together called demonomy, or principles of peoples), with somatology and psychology, make up the field of the fin-de-siècle anthropology—the last two corresponding, respectively, with physical anthropology of most European schools and the strictly inductive mind-science of current American schools, while the first two include archeology as their prehistoric aspects...It need now be noted only that, in the modern anthropology, sometimes styled the new ethnology, the peoples of the world are not divided into races (save perhaps, in secondary and doubtful fashion), but grouped in culture-grades, and that these culture-grades are of special use and meaning in that they correspond with the great stages of human progress from the lowly and unwritten prime to the brightness of humanity's present."

APPENDIX.

APPENDIX.

ANTHROPOLOGICAL AND ETHNOLOGICAL SOCIETIES AND THEIR PUBLICATIONS.

Founded.

1800 Société des observateurs de l'homme, Paris. (Lasted only a few years).

1839 Société ethnologique de Paris. (Lasted to 1848).
Mémoires. Paris, 1841-45. 2 v. 8°.
Bulletin. Paris, 1846-47. 2 v. 8°.

1842 American ethnological society, New York. (Reorganized in 1871 as the Anthropological institute, whose Journal reached only the first number, New York, 1871-72. Revived in 1899 and reconstituted in 1900 under its original name.)
Transactions, v. 1-3, pt. i. N. Y., 1845-53. 8°.
Bulletin, v. i. New York, 1860-61. 8°.
Bulletin of the proceedings, 1861-63. [New York, 1863?] 2 v. 8°.

1843 Ethnological society of London (Merged into the Anthropological institute in 1871).
Journal. London, 1848-56. 4 v. 8°.
Journal, new ser., London, 1869-71. 2 v. 8°.
Transactions, v. 1-2. London, 1859-60. 2 v. 8°.
Transactions, new ser., v. 1-7. London, 1861-69. 7 v. 8°.

1859 Société d'anthropologie de Paris.
Bulletins, 1st ser., v. 1-6; 2d ser., v. 1-12; 3d ser. v. 1-12; 4th ser., v. 1-10, 1860-99. 40 v. 8°.
Mémoires, 1st. ser., v. 1-3; 2d ser., v. 1-4; 3d ser. v. 1-2. 1860-99. 9 v. 8°.
Bulletins et mémoires, v. 1-date. 1900-date. 8°.

1859 Société d'ethnographie, Paris.
Revue orientale et américaine, t. 1-14 and n. s., t. 1-date. Paris, 1859-date. 8°. (19 v. in 1900).
Annuaire. Paris, 1860-64 and 1874-91. 23 v. 8°.

Founded.

Actes. Paris, 1860-86. 10 v. 8°.
Continued by
Bulletin. Paris, 1887-date. 8°.
Mémoires (4° series) Paris, 1885 and 1886. 2 v. 4°.
Other publications by its various affiliated societies (see R. de Lasteyrie's Bibliography).

1863 Anthropological society of London (merged into the Anthropological institute in 1871).
Anthropological review and journal of the Anthrop. society of London. London, 1863-71. 8 v. 8°.
Journal of anthropology, 1870-71. 1 v. 8°.
Memoirs. London, 1865-70. 3 v. 8°.

1863 Imper. obščestvo lubitelej estestvoznanija, antropologii i etnografii, Moscow. (Imp. society of the friends of natural science, anthropology and ethnography).
Bogdanov, A. P. Anthrop. vystavka. 1878-86. 4 v. 4°.
Ethnograf. obozrĕnie (Ethnog. review). 1889-date. C 19162 11
Izvĕstija (bulletin). 1865-76. 23 v. 4°.
Russkij antropologičeskij žurnal. 1899-date. 8°.
Trudy antropologičeskago otdĕlenija.

1865 Sociedad antropológica española, Madrid. (Held a couple of meetings 1865-69. Revived for a short time in 1875).
Revista, v. 1. Madrid, 1875.

1868 Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte.
Zeitschrift für Ethnologie. Berlin, 1869-date. 8°.

1870 Deutsche Gesellschaft für Anthropologie, Ethnologie und Urgeschichte (Berlin).
Archiv für Anthropologie. Braunschweig, 1866-date. 4°.
Supplement: Correspondenzblatt. B., 1871-date. 4°.

1870 Anthropologische Gesellschaft in Wien.
Mittheilungen. Wien, 1871-date. 8° and 4°.

1870 Münchener Gesellschaft für Anthropologie, Ethnologie und Urgeschichte.
Beiträge zur Anthropologie und Urgeschichte Bayerns. München, 1876-date. 4°.

1871 Anthropological institute of Great Britain and Ireland, London.
Journal. London, 1871-date. 8°.
Man; a monthly record of anthropological science. London, 1901-date. 4°.

1871 Società italiana di antropologia e la etnologia, Florence.

Founded.

Archivio per l'antropologia e la etnologia. Firenze, 1871-date. 8°.

1873 Svenska sällskapet för antropologi och geografi, Stockholm. (Founded 1873 under the name Antropologiska sällskapet. Present name since 1877).

Tidskrift för antropologi och kulturhistoria. Stockholm, 1873-77. 1 v. 8°.

Skrifter, utg. of Svenska sällskapet för antropologi och geografi. Stockholm, 1878-80. 1 v. 8°.

Ymer, v. 1-25. Stockholm, 1881-date. 8°.

1873 Deutsche Gesellschaft für Natur- und Völkerkunde Ostasiens, Tokyo.

Mitteilungen, 1873-date. fol.

1875 Association pour l'enseignement des sciences anthropologiques, Paris.

Revue de l'Ecole d'anthropologie. Paris, 1891-date. 8°.

1877 Komisya antropologii Akademii umiejętności w Krakowie.

Zbiór wiadmości do antropologii krajowéj. v. 1-18. Kraków, 1877-95. 18 v. 8°.

Materyały antropologiczno-archeologiczne i etnograficzne. Kraków, 1896-date. 8°.

1878 Obščestvo archeologii, istorii i etnografii, Kasan.

Izvěstija (bulletin). Kasan, 1878-date. 8°.

Otčety o dějatelnosti. Kasan, 1879-date.

1879 Anthropological society of Washington, D. C.

Abstract of transactions, 1st and 2d years. Washington, 1881. 1 v. 8°.

American anthropologist. Washington, 1890-date. 8°.

1881 Société d'anthropologie de Lyon.

Bulletin, 1881-date. 8°.

1882 Société d'anthropologie de Bruxelles.

Bulletin, 1882-date. 8°.

1884 Anthropological society, Tokyo.

Journal. Tokyo, 1886-date. 19 v. 8°.

1886 Anthropological society of Bombay.

Journal. Bombay, 1886-date. 8°.

1888 Antropologičeskoje obščestvo. (Russian anthropological society) St. Petersburg.

Protokoly zasědanij. St. Petersburg, 1888-1901.

Trudy. St. Petersburg, 1894-date. 8°.

1888 Geographisch-ethnographische Gesellschaft, Zürich.

Jahresbericht. 1900-date.

Founded.

1889 Magyar néprajzi társasag (Hungarian ethnographical society) Budapest.
Ethnographia. 1889-date.
Néprajzi füzetek (ethnographical nos.) I-IX, 1893-1903.
Néprajzi könyvtár (ethnog. library) I. 1898.

1892 Polynesian society, Wellington.
Journal. Wellington, 1892-date. 8°.

1893 Società romana di antropologia, Rome.
Atti. Roma, 1893-date. 8°.

1894 Société dauphinoise d'ethnologie et d'anthropologie, Grenoble.
Bulletin.

1894 Internat. Gesellschaft für Ethnographie, Leiden.
Internationales Archiv für Ethnographie. Leiden, 1888-date. 4°.

1895 Royal anthropological society of Australasia, Sydney.
Australasian anthropological journal. Sydney, 1896-97.
Continued as
Science of man....n. s. Sydney, 1898-date. 4°.

1897 Gesellschaft für Völker- und Erdkunde, Stettin.
Bericht. Stettin, 1900-date. 8°.

1898 Nederlandsche anthropologische vereeniging, Amsterdam.

1902 American anthropological association.
Memoirs of the American anthropological and ethnological societies. Lancaster, Pa., 1905. 8°.

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